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The Indiana Jewish

# Post & Opinion

Volume 68, Number 22

February 6, 2002 • 24 Shvat 5762

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Indianapolis, IN

Greetings during  
Brotherhood Week



**NO LONGER BANNED** — The Women of the Wall once struggled for their right to pray at the Western Wall, where they are shown here. These three are, from left, Bonna Haberman, Anat Hoffman and Judith Green.



**A VIEW MOST VISITORS MISS** — One Israeli view that not too many American visitors get to enjoy is this view of a beach on the Red Sea at the southern tip of Israel.

## Israelis might slay fewer terrorists

**JERUSALEM** — Israel might target terrorists for assassination in the future only to prevent harm rather than for retribution if it follows the counsel of its military legal adviser.

The guidelines for assassination were published just as five members of a radical Palestinian group were slain Monday.

Israel claimed no role in those deaths, but Palestinians said the victims were slain by Israel as suspected terrorists.

Palestinian security officials said the five were slain by missiles Israelis fired from helicopters at a car in the Gaza Strip. The victims were members of the Democratic Front for the Liberation of Palestine (DFLP). Four of the victims were dead at the scene. The fifth died later.

The DFLP, a radical wing of the Palestine Liberation Organization, threatened revenge in a leaflet.

Palestinian leader Yasser Arafat said the strike showed "the Israeli government does not want to calm down the situation."

Some Israelis say the assassinations simply provoke more violence.

The daily Ha'aretz newspaper reported that the military's judge advocate general called for allowing such killings only if there was clear evidence the target was about to plan or carry out a terror attack and could not be arrested — but not to avenge past attacks.

Israeli officials refused to confirm or deny the report.

However, a senior Israeli defense official who spoke on condition of anonymity said Israel has not committed revenge killings but has targeted men it was certain would have killed men, women and children.

Monday's killings belied signals in recent days that the two sides are seeking to reduce the bloodshed.

Arafat called for a negotiated solution and denounced terrorism in an article in The New York Times.

And Prime Minister Sharon recently met with three top Arafat aides ahead of a planned trip to the U.S. for his fourth meeting in less than a year with President Bush.

# Young playwright's work performed Bill would mandate posting of motto

Daniel Bram, son of Rabbi and Mrs. Eric Bram, is one of four students who will be honored on the stage of Clowes Memorial Hall of Butler University at 10 a.m. Tuesday, Feb. 12, as a young author.

The Child's Play Touring Theatre's "Do the Write Thing" players will present

young Bram's "My Hot Dog Dream."

Daniel is a third-grader at Greenbriar Elementary School.

"Do the Write Thing!" is one of the dozens of Clowes Student Matinee performances presented each season by the Clowes Education Program. The program seeks to

educate, enrich and entertain students of all ages through integrated arts programming.

Admission to all Clowes Student Matinees is through reservation by schools. For more information on Clowes Education Programs, log on to [cloweshall.org](http://cloweshall.org) or call 317-940-9697.

Bills in the Indiana General Assembly to mandate that schools have a U.S. flag in every classroom and have teachers lead the Pledge of Allegiance and a moment of silence are no longer moving. "Moment of silence" bills have long raises suspicions of

civil libertarians as backdoor school prayer measures.

As usual, opponents raised valid concerns over First Amendment church-state separation, as well as state-level interference with allocation of local schoolday time. Lawmakers replaced those bills by resolutions that encourage schools to do those things. Resolutions do not have the force of law.

There is still a Senate bill alive that would require all public schools to display a framed, 11-by-14-inch saying of "In God We Trust" in every classroom.

Sen. Johnny Nugent, R-Lawrenceburg, told a committee presentation his bill had nothing to do with religion, just patriotism. He also offered an amendment to his bill that would forbid schools to spend taxpayer dollars for the framed sayings.

Nugent suggested that schools could easily raise private money to meet such a state mandate, and said he had a phone number that schools could call to get a bargain price on the framed mottoes.

One of the withdrawn bills was by Rep. Terry Goodin, D-Crothersville, who told the House Education Committee he was concerned that too many amendments might be added that would "water down" his bill's provisions. By the time he withdrew it, the committee already had removed language mandating the pledge and a moment of silence and made them only options.

Goodin is superintendent of the Crothersville Community Schools. He said he offered the original bill because many teachers and administrators were concerned about whether state and federal law allowed the pledge or a moment of silence.

He said he hoped a resolution would make teachers feel more comfortable even though it would not clarify the law.

Sen. R. Michael Young, another Republican, authored a bill similar to Goodin's in the Senate, and replaced it with a resolution.

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## Goldsmith aiding faith-based initiative

WASHINGTON — Former Indianapolis mayor Stephen Goldsmith, who heads President Bush's Corporation for National Service, will work with the new White House Office of Faith-Based and Community Initiatives.

Goldsmith told an interviewer on Public Television recently that the president is setting up ways encourage, charitable giving. He said Bush is proposing that faith-based groups should be able to compete for government

grants to do social service.

Critics of the president's initiative say they foresee the government picking and choosing among religions, favoring some against others. They also say religious groups might find the government policing them too closely if they participate in such arrangements.

Goldsmith says the president is merely saying government should not be prejudiced against faith-based groups,

but should let them bid for money that will help them provide needed services.

He says performance-based contracts will keep the

system honest and unbiased.

What will be crucial, he says, is the performance of services, not the religion of the providing group.

He says individuals should be able to choose whether they wish to receive the services through a religious group or a secular agency.

## Miller leads rally against church taxes

INDIANAPOLIS — Several hundred Hoosiers recently gathered at the Indiana State House for a Citizen Rally sponsored by Advance America and its Executive Director Eric Miller.

The group supports passage of legislation to exempt churches, charities, and educational institutions from property taxes.

"Indiana and America have a long history of recognizing that churches, charities, and educational institutions provide many beneficial services to families in the communities they serve," Miller

said.

He says recent efforts by local government to tax churches, charities, and educational institutions to balance their budget shortfalls are unacceptable and must be stopped.

Advance America calls itself "Indiana's largest statewide pro-family and pro-tax reform grassroots group."

Miller and his organization have been best known as being associated with Christian fundamentalist causes. He also has an organization promoting him for the 2004 governor's race.

### Candlelighting FEBRUARY 2002 INDIANAPOLIS

February 8th • 5:54 p.m.

February 15th • 6:03 p.m.

February 22nd • 6:11 p.m.

### Creativity is Blooming this Month at the Indianapolis Art Center



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January 15 - June 9, 2002

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and the Labors  
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with the Van Gogh Museum, Amsterdam.

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JANUARY 15 - JUNE 9, 2002



## Sarah Vonnegut-Gabovitch to become bat mitzvah

On Saturday morning, Feb. 9, Sarah Yael (Chana Sara) Vonnegut-Gabovitch will be honored as a bat mitzvah by leading the service, as well as

reading from the Torah and Haftorah at Congregation Beth-El Zedek.

Sarah is the daughter of Nonie and David Vonnegut-

Gabovitch and granddaughter of Tanya Beck and Phyllis and Ed Gabovitch.

"Mishpatim is about rules and laws of the Torah that tell

us how to treat strangers, orphans, widows and slaves," explained Sarah. "To me, my bat mitzvah means that I will begin to accept religious responsibilities, such as fasting on fast holidays, wearing my tallit at services on Saturday, giving more *tzedakah* and helping abused women at The Julian Center. I will also do more chores around the house."

Sarah continues her Jewish education in the summer by attending B'nai Beber Camp in Wisconsin. She feels fortunate to have visited Israel twice, for a month each time. "Tel-Aviv was the most fun city I went to in Israel. I'd like to return someday to see my relatives and friends."


"The most positive influences in my life are my maternal and paternal grandmothers because they have done so much with their lives in service to others. My mother, Nonie, has followed in their footsteps by being a consummate volunteer. My personal career goal is to become an



Sarah Vonnegut-Gabovitch actress."

Sarah is a seventh grader at Hasten Hebrew Academy, where she is on the cheerleading squad. Her favorite hobbies are reading, scrapbooking, spending time online and talking to friends on the phone. She enjoys taking care of her Shetland sheepdog, Jack Braveheart.

Sarah is looking forward to seeing her mother's family from Florida, New York City and Minnesota and her father's family from Boston, Chicago and Milwaukee.






**The 3rd Annual IndyWine Festival**  
**Friday, February 8**  
**5:30 - 8:30 p.m.**

**Indiana Roof Ballroom, 140 W. Washington St.**

Come and sample nearly 400 wines from around the world, feast on tasty hors d'oeuvres, and listen to the elegant music of the flute and harp duo Alberta Lathan and Tom Duncan at the 3rd Annual IndyWine Festival.

**Limited tickets are available at \$50 per person**  
 Proceeds support programming on WFYI  
 Reservations: [wfyi.org](http://wfyi.org) or (317) 715-2078

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## Conservatives to hold centennial gathering

WASHINGTON — Judaism's Conservative Movement will celebrate its 100th anniversary at a Joint Convention in the nation's capital from February 10-14 here.

In 1902 Solomon Schechter, a Romanian-born Jewish scholar and teacher, came to America and helped create the Conservative Movement.

This Convention will be the first gathering of five arms of that movement and will mark the anniversary of Schechter's arrival.

The convention will focus especially on means for improving congregational schools.

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## Rona's Roving Reports

### Irving-Lipstadt trial expert witness to speak

By RONA TRACHTENBERG

Historian discusses Holocaust trial

On Tuesday, Feb. 7, 2:30 p.m., the Robert and Sandra Borns Jewish Studies Program will feature Prof. Robert van Pelt at the IU Bloomington Campus, State Room East, Indiana Memorial Union.

Van Pelt will speak on "Auschwitz Beyond a Reasonable Doubt: Proving the Obvious and the not so Obvious in the Irving-Lipstadt Trial."

Van Pelt is a faculty member in the school of architecture, University of Waterloo, Canada, and author of "The Case for Auschwitz" (Indiana University Press, January 2002).

His book presents historical evidence for the existence and operation of the gas chambers of Auschwitz contained in his original expert report. It also analyzes why Auschwitz has become central to Holocaust denial and details the way in which the case for Auschwitz played out in the trial.

He was a key witness in the high profile libel case brought by British historian David Irving against Penguin Books and Prof. Deborah Lipstadt of Emory University. Irving charged that Lipstadt's book "Denying the Holocaust" falsely labeled him a Holocaust denier. His expert testimony helped Penguin and Lipstadt win their case.

Thank G-d It's Shabbat

On Friday, Feb. 8, 7 p.m., Indianapolis Hebrew Congregation is hosting its TGIS family "presidential" themed Shabbat dinner consisting of Lincoln lasagna, Polk peas, Adams applesauce, Carter's Caesar salad, Garfield garlic breadsticks, and Coolidge chocolate cake. The second graders will participate in the service at 6 p.m.

The cost is \$5 for children under age 10 and \$10 for children over 10 and adults. This

dinner is rated BF for bring a friend.

Pre-payment (cash, credit card, check) is required. Please RSVP to Barbara, in the education office, 255-6647.

#### Dads, Zaydes & Donuts

On Sunday, Feb. 10, 9 a.m., Congregation Beth-El Zedeck is holding its dads and kids half-hour get together featuring donuts, coffee and juice. Once the kids are situated in their Sunday school classes at 9:30 a.m., the men will hold their Men's Club Meeting to discuss upcoming events. Please RSVP to Spencer Kline (815-1653) if you will be participating in the food portion of the program.

#### Hebrew Marathon

On Sunday, Feb. 10, 9:30 a.m. to 4 p.m., Indianapolis Hebrew Congregation will unlock the secrets of the Hebrew alphabet during their one-day Hebrew marathon.

Participants will become acquainted with the shapes and sounds of Hebrew and progress to vowels and letters. This intense, fun day of learning is open to congregants age 16 and older.

There are no tests, no

grades and no need to bring anything other than a willing heart and an open mind. Everything else (textbook, lunch, snacks, pens) is included in the \$40 registration fee.

To register, please call Pat Neal at 255-6647, ext. 223.

#### Learn to surf the Jewish Internet

On Sunday, Feb. 10, 10:30 am to 12 noon, any Beth-El Zedeck member who is also enrolled as a *Chaver* (Friend of the Library) can participate in this special "Surf the Jewish Internet" program taught by Dr. Jamie Demo-Dananberg. It's not too late to become a *Chaver*. Simply call Ann Lieber (253-3441) in the synagogue library.

#### Register for JCC summer camp

On Sunday, Feb. 10, 1 p.m. to 2:30 p.m., in the JCC's Laikin Auditorium, parents can get a head start on registering their children for the upcoming JCC summer camp session.

There will be plenty of hot dogs, popcorn, chips and salsa, soft pretzels, and soft drinks. A balloon artist and other age-appropriate activities

will be available for kids while parents have a chance to talk to the camp directors, ask questions and register.

All campers who register during this registration day will get a 5 percent discount. Some lucky families may win a discount of up to 15 percent off the registration. Others may even win a free session of camp!

Applications must be accompanied by a \$250 deposit per child, per session. \$100 per session is non-refundable.

For updates or more information, please contact Aaron Atlas at 251-9467, ext. 283 or via e-mail [aatlas@jccindy.org](mailto:aatlas@jccindy.org).

#### Aura Women's monthly event

On Sunday, Feb. 10, 8 p.m.,

the Aura Women's Organization will celebrate the *Rosh Chodesh* (new month) of Adar at Congregation B'nai Torah.

Mrs. Chavie Gold will deliver the *D'var Torah* on the topic of "Esther our Heroine." Ms. Frankie Friedman will lead the entertainment portion of the evening with "simcha dancing" on the night before Chani Grossbaum marries Eliezer Zalmanov. Light refreshments will be served. No RSVP is necessary.

The next morning, on Monday, Feb. 11, there will be a special follow-up *Rosh Chodesh Adar* breakfast at the home of Ellen Shevitz. One of the woman wedding guests from New York will give a

Continued on next page

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# Rona

Continued from prev. page  
presentation on personalities  
in Jewish history. For more  
information, please call 251-  
5573.

**Young leaders conference**  
From Feb. 10 to 12, young  
Jewish people from all over  
the U.S. will unite in Washing-  
ton, D.C. for the United Jew-

ish Community's National  
Young Leadership Conference  
appropriately titled Washing-  
ton 13.

Approximately 3,000 Jewish  
single and married individu-  
als, aged 25-45, from all  
streams of Judaism and politi-  
cal views will participate in  
this special conference held  
every other year.

In addition to 60 work-  
shops, attendees will get to  
hear such luminaries as Den-  
nis Prager, ABC News journal-  
ist Cokie Roberts, Deborah E.  
Lipstadt, and triple Olympic  
gold swimming medalist  
Lenny Krayzelberg.

On Sunday evening at-  
tendees will be treated to a  
superb Israel roundtable fea-  
turing the children of three  
founders of the State of Israel  
— Issac Herzog, son of Chaim  
Herzog; Chaim Peres, son of  
Shimon Peres, and Dahlia  
Rabin Philosof, daughter of  
Yitzchak Rabin. All will reflect  
on their parents' dreams and  
accomplishments, as well as  
their own visions for the fu-  
ture.

The following elected offi-  
cials will be sharing their wis-  
dom: Sens. Joe Lieberman, D-  
Conn.; Tom Daschle, D-S.D.;  
Blanche Lincoln, D-Ark.; Ron  
Wyden, D-Ore., and Rep. An-  
thony D. Weiner, D-N.Y.

Socializing is a large part of  
any Jewish convention, which  
takes place at the Washington  
Hilton Hotel. All the food  
served during the convention  
will be kosher.

Playing on the year of this  
13<sup>th</sup> convention, there will be  
a B'nai Mitzvah gala black tie  
party on Saturday night fea-  
turing entertainers Richard  
Lewis and Bruce Vilanch.

The theme of the weekend  
is "Abracadabra." At the end  
of the three days, participants  
will use their collective voice  
to express support for the  
United States and Israel in a  
joint effort to end terrorism

and ensure that our shared  
democratic values and free-  
doms prevail.

There is an energy gener-  
ated at Jewish leadership con-  
ventions that charges the at-  
tendees with the ability to re-  
turn home and effect person-  
ally, politically and communal  
change. This event is an op-  
portunity to learn how to mo-  
tivate and positively impact  
our individual Jewish com-  
munities.

Some federations will be  
offering subsidies to help par-  
ticipants attend. To register for  
the convention or to ask for a  
subsidy, go online go to  
www.jfegi.org or call the Jew-  
ish Federation of Greater In-  
dianapolis at 726-5450.

## Tuesday Golden Age Club at JCC

On Tuesday, Feb. 12, the  
JCC's Golden Age Club will  
host its on-going Tuesday pro-  
gram featuring a country  
store/exercise class from 11:30  
to 12 noon, followed by a  
sumptuous kosher lunch of  
hot dog on bun, oven  
browned potatoes, salad,  
fruit, Coffee Rich and tea.

The fee for the exercise  
class is 75 cents and \$1.50 for  
the lunch. For more informa-  
tion, please contact Lori Moss,  
adult services director, at the  
JCC (251-9467).

## Thursday Golden Age Club at JCC

On Thursday, Feb. 14, 11  
a.m. to 12:45 p.m., the JCC's  
Golden Age Club will present  
its on-going Thursday con-  
temporary issues discussion,  
exercise class and lunch. The  
kosher lunch menu consists of  
baked fish on a bun, noodle  
kugel, broccoli, ice cream,  
cookies, coffee, tea and milk.

The fee for the exercise  
class is 75 cents and \$1.50 for  
the lunch. For more informa-  
tion, please contact Lori Moss,  
adult services director, at the  
JCC (251-9467).

## Exploring Reconstructionist Judaism

On Thursday Feb. 14, 7:30  
to 9 p.m., Rabbis Dennis and  
Sandy Sasso of Congregation  
Beth-El Zedeck will lead a  
three-session introduction  
course to the ideas, beliefs and  
practices of Reconstructionist  
Judaism. Subsequent sessions  
will take place on Feb. 28 and  
March 7. The fee for the entire  
course is \$10 per person for  
members and \$15 per person  
for non-members. Please call  
253-3441 to register or for  
more information.

## Volunteer for Kosher-To-Go

The Social Action Commit-  
tee of Congregation Beth-El  
Zedeck is now offering kosher  
meals two days a week to  
homebound Jewish people.  
They are looking for volun-  
teers to work with this pro-  
gram, which was made pos-  
sible through the Sidney  
Maurer Memorial Fund to  
Feed the Hungry. Please con-  
tact Debbie Ornstein (872-  
7296) if you can help.

## Minyan volunteers needed

Congregation Shaarey  
Tefilla is looking for minyan  
captains to assume responsi-  
bility for one night a week and  
make sure that a minyan is  
present at the evening service.  
If you are interested in volun-  
teering, please call the syna-  
gogue at 253-4591.

## Hooverwood needs volunteers

Can you spare an hour a  
week or a month? Are you  
looking for something mean-  
ingful to do with your chil-  
dren as a family? Why not  
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There is no better place where  
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more appreciated.

Hooverwood can use volun-  
teers every day of the week at  
a time that is convenient to

Continued on next page

## JCC Preschool & Kindergarten Open House

Check us out!

Sunday, February 10  
11:30 am-1 pm

### JCC Early Childhood Education Services

- Preschool program for ages 2 1/2 (potty-trained)-5
- Full-time childcare for ages 6 weeks-kindergarten.
- Full-day kindergarten program.
- Summer camp!

Join us for bagels, snacks and entertainment,  
and see what we're all about—tour our facility  
and meet the Early Childhood Education staff.

For more information, call JCC Director Jeff Baden  
251-9467 ext. 216

## JCC Camp Open House 1-2:30 pm

Stay for the JCC Camp Open House and learn all about  
our many summer programs for kids of all ages.

Bring your friends—they're invited too!

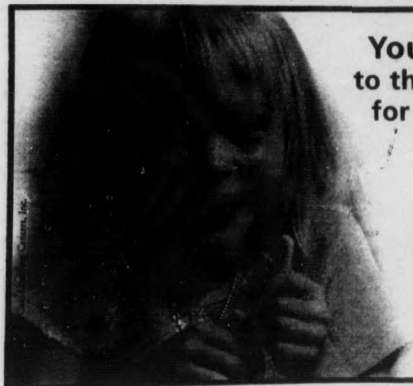
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Centennial Subdivision	Springmill Rd.	15401 St.



## Critic's Corner

### Epstein prophecy: this film will tank

By CHARLES EPSTEIN

With a title like "The Mothman Prophecies" a film better be outstanding in today's motion picture industry. Otherwise this film would



seem like an old black and white science fiction film released by American International. Unfortunately, it could be worse than any of the releases by American International.

To make matters worse, there is a claim that this movie is based upon true events. Good grief, I hope not. The film itself punches holes into this theory.

Okay, let's get started. Ri-

chard Gere is married to the gorgeous actress Debra Messing. However, just before a fatal auto crash, she sees something and asks Gere if he saw it. He did not. Later she dies of injuries from the crash after seeing the apparition again.

Then suddenly Gere is driving to Virginia but arrives hundreds of miles away in Point Pleasant, W. Va. Later in the film someone exclaims that possibly Gere was brought to Point Pleasant to be killed. Who knows? Who knows what is going on?

Normally I do not discuss the plot of a movie but this one is so bizarre and claims to be somewhat truthful that it has to be revealed, possibly as old-fashioned buncombe. The Mothman is a supernatural being, a man with butterfly wings who knows everything and makes disastrous prophecies, most of the time in code like Nostradamus. People

who have seen him draw these images.

The Mothman has a weird conversation on the phone with Gere telling him what he is holding in his hand, which is a Chapstick. So now, he or it speaks. Gere teams up with lovely Laura Linney, who is a local cop. The Mothman also gives her some eerie images.

Two other prominent characters are more interesting than the others. Will Patton, of TV's "The Agency," plays a sort of mountain man of West Virginia whom the Mothman has visited. And the best characterization belongs to that of Alan Bates who tries to explain all these supernatural events but doesn't reveal what we want to know. He is a strange man but the most interesting person in the film.

This confusing motion picture was directed by Mark Pellington, whose focus swayed constantly. The climax

of the film, which was brilliantly filmed, was the collapse of a popular bridge over the Ohio River outside of Point Pleasant. Many people were killed except our hero, Gere, and heroine, Linney. Gere figured out the Mothman's prophecy and saved Linney from a watery death. Then comes the lettered claim that this bridge actually

collapsed but a reason cannot be found.

Was it the Mothman who created this disaster? And if he did, why? The end of the film claims the Mothman still exists all over the world as numerous people have seen him — probably more than those who will see this atrocious movie.

## Rona

*Continued from prev. page*  
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*Continued on next page*

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## Rona

Continued from prev. page  
Kosher cookbook

Ruthie Isaacs-Holzer and Anne Rothman, of Congregation B'nai Torah, announce that their Sisterhood is now starting a new fundraiser by publishing its own kosher cookbook.

The ladies are asking for submissions of new or revised kosher recipes that can be placed into the different themes. "The categories include appetizers, soups, vegetarian desserts, Passover, reduced fat and even diabetic foods. The recipes cannot be straight out of a cookbook. They can be only slightly altered and not previously submitted in another cookbook."

"All recipes will be weeded out and taste tested

prior to publication. Please do not include any weird or hard to find ingredients. The recipes do not need to be of standard kosher fare, such as kugels, kreplach and knishes. They just need to be kosher, i.e., no milk or dairy mixed with meat ingredients."

If you have any questions, please contact Ruthie at rgikosher@yahoo.com or Anne at arothman@hhai.pvt.k12.in.us

### Atlas in the news

I just received the glossy Jan. 2002 DINE magazine in the mail and was pleasantly surprised to see Atlas Grocery featured on page 19 under the category "appetizers."

The description read, "In today's world of super-sized,

mega-store, multi-plexed, national-chains, it is rare to find a family-owned grocery. For over 55 years, Eleanor and her late husband Sid Maurer have catered to the everyday and gourmet needs of the near north side on a friendly, first name basis. Eleanor described the Atlas philosophy in simple terms: "We take good care of the customer; if somebody wants something special, we order it."

I can attest to the fact that Atlas has the largest selection of kosher items in Indianapolis. As we go to press, they are planning a knock-out Passover display of every item you could imagine. Atlas is currently placing their Passover order with Manischewitz. They will also stock the largest kosher Passover meat selection. So if there is anything special you need, call them at your earliest convenience.

Atlas is located at 5411 N. College in Broad Ripple. They are open Monday through Saturday, 9 a.m. to 7 p.m., but they are closed on Sundays. Their phone number is 255-6800.

### Bigger than cool

Blair Karsch is pleased to announce that his book "Bigger Than Cool" is now in its second printing and it is available at 10 local bookstores: Good Earth, Congo Bookstore, Barely Used Bookshop, Borders/Castleton, Borders/Keystone at the Crossing, Borders/Downtown, Children's Museum, 6 Dogs Books and Gifts, Luna Music, Half Price Books.

Readers with valid library cards can find Blair's book at nine local libraries in the Marion County system. Web surfers can use Amazon.com; barnesandnoble.com; or visit Blair's website at blairkarsch.com.

Karsch was inspired by thousands of youth and teens in the '90s to write his motivational, inspirational, and thought-provoking poetry.

## Obituaries

### Helen Bloom, 77, is being mourned

Helen Bloom, 77, a former secretary for Jewish Family & Children's Service, died Tuesday, Jan. 29.

Mrs. Bloom, born Helen Samuels, worked for the Jewish agency from 1942 to 1946. From 1946 to 1956 she was a bookkeeper and secretary for the Red Cross. From 1956 until retiring in 1985 she was senior accounting clerk at the Indiana National Bank main office downtown.

Mrs. Bloom was a member of Congregation Beth-El Zedeck and its Sisterhood and

of Hadassah and Hooverwood Guild. She was past matron of the Monument Chapter of the Order of the Eastern Star.

She was the widow of Ralph I. Bloom.

She is survived by a brother, Meyer Samuels.

Services were Thursday, Jan. 31, at Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Beth-El Zedeck South Cemetery.

Memorial contributions may be made to Hooverwood Guild or St. Vincent Hospice.

### Julius Markfield, 77, social worker

Julius Markfield, 77, a former director of Jewish Family and Children's Services, died Jan. 9.

Mr. Markfield was graduated from Brooklyn College and earned a master's degree from Columbia University School of Social Work.

He was a director of Jewish Family and Children's Services here from 1968 to 1980. He worked in private practice as a social worker from 1980 to 2000, when he retired.

He was an Army veteran of World War II.

Mr. Markfield was a member of the National Association of Social Workers.

Survivors include his wife, Adele Kanofsky Markfield; a son, David Markfield; a sister, Hannah Greenstein, and a grandson.

Memorial services were Monday, Jan. 14 in Aaron-Ruben-Nelson Meridian Hills Mortuary.

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## Post-Shoah era is documented

WASHINGTON - At the end of the Second World War tens of thousands of Jews who survived the horrors of the Holocaust found themselves without homes, countries, families or friends and living in displaced persons (DP) camps.

There, they soon established committees that governed the Jewish DP camps politically, and created schools, newspapers, religious institutions, theater companies and orchestras. In short order, yesterday's candidates for death rediscovered love, married, and began new families, often in the shadow of mass graves.

*Life Reborn: Jewish Displaced Persons 1945-1951*, published this month by the United States Holocaust Memorial Museum, is the documentation from a four-day conference which detailed the often painful process of people putting their lives back together again and how a community came together to heal and be reborn.

The keynote address at the

conference was delivered by Nobel Peace Prize laureate Elie Wiesel, the founding chairman of the United States Holocaust Memorial Council. The book also includes presentations by historians Yehuda Bauer and David Engel; Sam E. Bloch, who was the youngest member of the Jewish committee that governed the Bergen-Belsen DP camp in the British zone of Germany; Rabbi Herbert A. Friedman, former assistant to the advisor on Jewish affairs to the U.S. military authorities in Germany; novelist Thane Rosenbaum; psychologist Eva Fogelman; and Jean Bloch Rosensaft, curator of a photographic exhibition on the Bergen-Belsen DP camp.

"This book is an important compendium of witness by the survivors and by the Second Generation," says the chair of the United States Holocaust Memorial Council, Rabbi Irving Greenberg. "All wisdom - and morality -

starts with witness, which also provides the raw material for the history and analysis that will follow. We are also given an essential instruction that the witness dare not be apologetic or propagandistic; that would cheapen the awesome dignity of this topic. It is still too early for definitive scholarly treatments of this history. But this is a wonderful down payment, if you will, a first approximation of the comprehensive portraits that will follow."

While much has been written about the Holocaust, until now relatively little has been known about the years immediately after World War II when the small number of survivors of the death camps returned to life in the DP camps scattered throughout Germany, Austria and Italy. Last January, (2000), a four-day conference organized by the United States Holocaust

*Continued on next page*

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Continued from prev. page  
Memorial Museum and its  
Second Generation Advisory  
Group, chaired by Rosita  
Kenigsberg, in association  
with The American Jewish  
Joint Distribution Committee,  
shed light on the Jewish DP  
camps and their unique place  
in contemporary history.

In his introduction,  
Menachem Z. Rosensaft, the  
editor of the book, who was  
born in Bergen-Belsen – a no-  
torious Nazi concentration  
camp that, after liberation,  
was transformed into the larg-  
est of the DP camps – explains  
that “Most people, including  
most Jews, think of Holocaust

survivors as skeletal figures in  
striped uniforms staring aim-  
lessly into the distance on the  
day of their liberation. And  
then they fast-forward 40 or 50  
years to somber commemora-  
tions at which gray- and  
white-haired men and women  
mourn their dead by lighting  
candles and reciting memorial  
prayers. But what happened to  
the victims when they  
ceased to be victims? The  
main purpose of the confer-  
ence was to expand the  
histographical boundaries of  
the Holocaust to incorporate  
what the survivors experi-  
enced and accomplished once  
they regained control of their  
destinies.”

Dr. Romana Stochlitz  
Primus, the chairperson of the  
conference, who was also  
born in Bergen-Belsen, points  
out that Jewish DPs did not  
succumb to despair. “While  
mourning the murdered and  
seeking desperately for pos-  
sible living relatives, while liv-  
ing in deplorable housing on  
inadequate rations, they none-  
theless understood the need to  
build new lives and regener-  
ate the Jewish people. And so

they did just that.”

The United States Holo-  
caust Memorial Museum,  
which has hosted more than  
15 million visitors since it  
opened in 1993, is the national  
institution for the documenta-  
tion, study and interpretation  
of Holocaust history and  
serves as this country's me-  
morial to the millions of  
people who were murdered.  
The museum's primary mis-  
sion is to advance and dis-  
seminate knowledge about  
the unprecedented tragedy; to  
preserve the memory of those  
who suffered; and to encour-  
age its visitors to reflect upon  
the moral questions raised by  
the events of the Holocaust as  
well as their own responsibil-  
ities as citizens of a democracy.

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# The right to have fools, scoundrels

By **LIBBY BENEDICT**

Whenever someone with prejudices speaks up against a group, attacking Jews, Italians or blacks there is usually someone else who comes up with a classic line of defense. "Look at Einstein!" "Look at Carver!" "Look at Toscanini!" "Of course, Jews (or Italians or blacks) must be all right."

They mean 'well,' these defenders. But their approach is bad. What a minority group wants is not the right to have geniuses among them, but the right to have fools and scoundrels — without being condemned as a group. Every group has about the same proportion of wrongdoers. But when wrongdoers belong to a minority their number is magnified in the minds of other people. Each individual wrongdoer is multiplied by the number of his whole group. Minorities would gladly give up the reflected glory of their great men, if only the world didn't burden them with the ignominy of their scoundrels. Both types belong to mankind as a whole, and mankind as a whole may share the sorrow as well as the honor.

Moreover, the presence of great men who represent a minority group does not

prove that perfect equality prevails. Great men win out, over and above the handicap of discrimination, even of oppression. Such handicaps are just another hurdle, and geniuses soon become accustomed to high hurdles. The average member of a minority, with only moderate talents, may not do as well under unfair conditions as the genius. He may have to give up his ambition to be a doctor because he can't get into a medical school which keeps out — except for a few exceptions — students of certain origins. Or he may find scientific laboratories closed to him if his color is not right. But if his ambition is all-consuming, if he knows beyond all arguments that his destiny lies in a certain direction, then it is likely that he will find his way in that direction. Unbreakable resolution is one of the characteristics of genius.

That doesn't make the lot of the man of average talents any better. And when the man

of average talents is a member of a minority, he is doubly unfortunate. He doesn't benefit in any practical way from the geniuses who happen to be his brothers-in-blood. Yet, at the same time, he is harmed by those of his brothers-in-blood who happen to be scoundrels.

What minorities need, therefore, is the right to have a natural number of low-down rotters among them. The law of averages allows any group a certain percentage of anti-social characters. Heritage and environment are strong forces in every household, no matter what language is spoken there. Environment does not mean only the surroundings within the family circle. A general social environment also has its effect. Not the same effect on all people, of course. Here is where the personal equation comes in again. Not all members of aristocratic families, for instance, are good-for-nothings, whose main occupation is keeping divorce lawyers busy. Some have managed to keep plenty of red corpuscles alive in their blue

*Continued on next page*

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# Being Jewish in America

By SHERRY ROSEN

Born in Ein Karem and having spent two years of her young life in and around the Holy City, our five-year-old Devorah previously associated Christianity with the priests and nuns she used to see on the streets arousing her interest as would any small minority group.

Now the tables have been dramatically turned, and she finds herself confronting a non-Jewish majority for what is in effect the first time. Such

experiences have led to the gradual evolution in her mind of a logical, reasoned theory about being Jewish in America.

For starters, being Jewish in America means that the universe is newly divided into those who are, and those who aren't. It takes the form of a litany of questions no doubt familiar to all Diaspora parents: "Is Grandma Jewish? Is Uncle Joe Jewish? Is Aunt Mollie? My baby brother? what about Grandpa — was he Jewish too?" (At least there are some signs of progress across the generations. A very close relative of this child used to ask her own mother, "Is Grandpa Christmas or Hanukkah?")

It means the realization, a gradual one, that our history is not entirely synonymous with

their history. Hence: "When the white people came to America and pushed the Indians out, it wasn't us who did it, 'cause we're Jewish, right?"

This can be a very comforting thought in a nation currently engaged in an orgy of remorse over the plight of its native peoples. It gets a little more confusing, however, as we approach the more recent shameful episodes of U.S. history, as in: "When the white people were mean to the black people, were there any Jews around?"

This concept of a separate past can, of course, be a double-edged sword. In addition to providing a handy way out of the collective guilt, it can also exclude one from the collective joys.

"Do Jews celebrate  
 Continued on page 14

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Continued from prev. page  
 blood. In the same way, not all children who grow up in shanty town are pre-disposed to criminality. Nor are all those brought up in immigrant homes where tradition pulls one way and street life another. Only a very small percentage of these children ever goes wrong.

Yet when, as grownups, they do go wrong and get their names in the paper, the whole group they represent is stamped with the scarlet letter of shame. How many readers are there who do not, at once, identify the origin of a culprit by his name or mention his color, and mentally connect him and his group?

Where a member of the majority group is concerned, that connection is not drawn. Does the fact that a murderer was born in Boston reflect badly on every Bostonian? Does the three-century American origin of a forger cast doubt on the integrity of

all three-century Americans?

So the differences between the privileges enjoyed by majority groups and the privileges allowed minority groups resolves itself into the right to have scoundrels among them. The right to have scientists and artists — benefactors of society — is not greatly different.

Scientists and artists are treated by the individuals and thought of as individuals, except when their names are drawn into a conversation as evidence in favor of a maligned minority group. But law violators, in the minds of people who read about them in the newspapers, are usually not thought of as individuals.

It is a strange slogan: "Give us the right to have scoundrels among us!" Yet turning that slogan into reality will make the firmest cornerstone for a democratic structure. — *Reprinted from The Sat-urday Review of Literature.*

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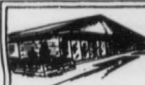
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Continued from page 12

Valentine's Day? Groundhog Day? 'King' Martin Luther's Birthday?" (This 'king' invariably undergoes coronation at the hands of youngsters, who have trouble accepting the crown as a mere surname.)

The problem becomes all the more urgent when the questioner has just returned with a fistful of Valentine greeting cards clutched in her hand. (Again, the dilemma crosses both time and space; a decade ago in another part of the country, her cousin was afraid to eat a proffered Christmas cookie, convinced that ingesting the treat would automatically turn her into a Christian.)

Granted, there is a blending of holidays of late that would astonish all but the most cynical. Would anyone care to guess, for example, how many used or unbought Halloween costumes, shipped from the U.S. by dotting relatives, show up five months later on Israeli children outfitted for Purim? Or how many boxes of leftover Christmas tree decorations are provided by ecumenical manufacturers to consumers in need of colorful decorations for their sucoot?

Even so, the five-year-old mind has to work overtime to keep track of the proper cross-listing of holidays: ours, theirs, and the joint productions that crop up periodically to confuse everyone.

Being Jewish in America means trying to delineate the attributes to all of American Jewry.

Thus, our prodigy informs us that anyone who can say "Shalom" must be Jewish. Conversely, anyone who is Jewish must be able to speak Hebrew, rolling his "reshes" and dropping his "heys" along with the best of them. (Ashkenazi inflection and guttural "ayin" and "het" are ancient history for our little sabra.) This expectation can lead Deborah to some pretty strange deductions, such that a rabbi she met recently is not Jewish, and that the Episcopal student of divinity who greeted her in Hebrew, is.

Moreover, her local Israeli playmates are themselves losing the language of the Bible at a rapid clip, abandoning dozens of words with each passing months of sabbatical or service to the State that sent them here. Then there are the Israeli-born parents who are sent to Hebrew School to learn their "native" tongue, but our little one has yet to ponder the

Continued on next page

Continued from prev. page  
implications for Judaism of  
this phenomenon.

At the same time, a certain Jewish influence appears to be spreading throughout our local kindergarten class, as Deborah's use of "Ima" and "Abba" is picked up by her friends, who presume she is addressing her parents by their first names. You haven't really experienced the melting pot until you have been called "Ima" by a blonde-haired, blue-eyed tot named Patricia who worships regularly at St. Michael's Church. Lately, however, the American penchant for shortening everything to familiar nicknames has caught up with our child; today, for example we distinctly heard her say, "Hey, Ima, what are we having for supper?"

Being Jewish in America means having to develop a Jewish concept of God, which is hard enough for most adults in this era of post-miracle sophistication.

Deborah has very fixed notions about the Creation. "Did God make the world back in the olden days, when He was just a child?" she queries.

Her feminist mother sighs.

How did the Shech-ina become so masculinized, and so soon? "We don't really know exactly when and how She created the world," we hedge cautiously.

"She?" says Deborah scornfully, "You know God is a He."

At least she has the job title straight. A few short months ago she was talking about the "governor" who "built" all the trees and animals and people on earth. Apparently Heaven and Trenton, New Jersey, evoke the same kind of awe among the pre-school crowd.

"Ima, is God here?" she will

ask in the most challenging of locations: the supermarket, the beauty shop, the YWCA gymnasium. And, "If God is real, then can He die?"

As we try to explain the differences between real and pretend and real and not visible, she smiles and says, "Oh, you mean God is like a shadow..."

Being Jewish in America also means having to deal with the fact that quite a few of her playmates have one Jewish parent and one Christian parent.

This puzzles Deborah to no end, and arouses an extreme curiosity that can only be satisfied by an immediate and direct interrogation as to each new friend's one, true religious label. Nor does she tend to get the kind of definitive answer she is seeking. "I'm half and half," the little friend will tell her, or even, "I guess I'm neither."

To add to the confusion, the families often placate grandparental unease with such devices as giving the children biblical names, preferably the

same ones that are cherished by Yankee ancestors. This leads to a certain situation in certain neighborhoods and among certain age-groups, whereby all the Jewish children are all Heathers and Eases and Jasons, and the Christian or mixed children are all Sarahs and Rachels and Joshuas.


Being Jewish in America

Continued on next page

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*Continued from prev. page*  
means being ever-vigilant about kashrut, to whatever degree one observes it.

Devorah recently refused to attend a birthday party unless she could have a little note in her pocket to show her friend's parents, listing the foods she knew she wasn't supposed to eat. We once tried to have her memorize the "Big Three" — NO HAM, NO PORK, NO SHELLFISH — to be recited whenever required

with an appropriate finger-snapping disco rhythm, but she kept stumbling over "shellfish" muddling it up with eggshells and starfish, neither of which did we think she was likely to be offered. As it turned out on this occasion, the birthday girl's parents felt somewhat abashed that the refreshments they had prepared consisted solely of ice cream and cake.

Being Jewish in America means coping with school

lunches, which feature fewer of the forbidden items than they did a generation ago, but are still not entirely "safe."

Problem Number One was solved when a call to the school's kitchen revealed the secret information that everyone's favorite hot dog lunch not only contained no pork, but no beef either.

"Please, don't tell the kids they are made from chicken," pleaded the food services director. "Once they know it's cheaper and more nutritious, they'll never touch it again."

On other days,, the kindly kitchen crew will serve our child a cheese or peanut butter sandwich in place of a *treif* entree. This arouses much envy among her companions, who breathe, "Ooh, you're so lucky," and drool over the same food they hardly tasted yesterday, when it was the featured item on the lunchroom menu.

Being Jewish in America means, ultimately, accepting the existence of differences without feeling the need to ask, as Devorah does now, "Ima, are the Jews right?"

No precocious politician she; it is just the all too human desire for a monopoly on the truth as compensation for all the inconveniences of being eternally different.

It gets pretty tedious having to explain all the time why she didn't get any Christmas presents, and why she won't be having a new dress for Easter, and why a cheeseburger is not her version of a really terrific lunch, despite the billions that have been sold under the golden arches from coast to coast. And it can be downright frustrating to be going to the synagogue on Saturday when your friends are playing, watching cartoons on TV or sleeping late.

If being Christian in America means never having to say you're different, then being Jewish in America means never having to say you're not.

(Reprinted from *The Jerusalem Post*.)

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## Humanist rabbi calls for referrals

By DEBORAH SELDNER

PORTLAND, OR. — In the interests of a larger, stronger Jewish community, newly ordained Humanistic Rabbi Adam Chalom said he believes it is important for leaders of all the Jewish movements to know about the other movements and to practice "Referral Judaism."

Chalom, pronounced Shalom, will speak here on "Humanistic Jews: Who are we? Why are we?" He said that he hopes the talk will attract unaffiliated Jews who feel unsatisfied with more traditional brands of Judaism, as well as representatives from other congregations who want to familiarize themselves with what Humanistic Judaism represents.

"If the ordained Jewish community wants the unaffiliated to participate, they need to find options that speak to them — opportunities for something they are already feeling," said Chalom. "If people come to a traditional synagogue and say they don't keep kosher and don't believe in God, the synagogue should be able to refer them to somewhere that will be a more authentic place for them."

He said Humanistic Judaism is an important component of the Jewish community for those who are committed to pluralistic Judaism as a way to strengthen the community overall.

Chalom describes Humanistic Judaism as a combination of Jewish identity and community service. He said the ideal of ethical behavior and improving the world is doubly important for those who do not believe in a higher authority.

"If you don't believe (in God) then you're all that's left," said Chalom. "You have to act and not wait."

As spirituality has become a more prominent word in American culture and Jewish culture over the past five or six years, Humanistic Judaism has had to decide how and whether to incorporate spirituality in the movement. It is a debate of both semantics and style, said Chalom.

For those who define spirituality as uplifting the human spirit, spirituality can definitely have a place in a Humanistic congregation, he said. Yet for those who define spirituality as a connection with the spirit world, spirituality runs counter to their humanistic beliefs.

Stylistically, a spiritual service is often a more artistic service full of music and poetry, while an academic ser-

vice includes more prose and description. For some Humanistic Jews, a more academic service

*Continued on next page*

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demic service is what drew them to the movement.

"If you don't pray for guidance and help, how do you

respond to people who say, 'Let us pray?' said Chalom. "How do you respond authentically and not insultingly while still being true to your-

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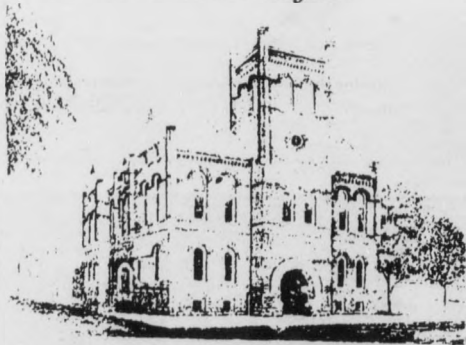
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self?

"Humanistic philosophy that comes out of history sees the need to rely on ourselves and not on others," he said. "The trick is to articulate that for our children and teach them how they can articulate it to other children without stepping on too many toes."

Chalom said the response can differ depending on the situation. If a moment of silence is requested, silently thinking or meditating on issues of importance is fine, he said.

In a public assembly a call

to prayer can similarly be viewed as just a call to meditate quietly.

"Sometimes it's important to articulate what's important to you and sometimes it isn't," he said.

On those occasions when a Humanistic Jew feels the need to express their feelings about prayer, he suggested using words such as "I like to rely on things I can see and touch. I rely not just on hoping, but on doing."

"Sometimes you have to rock some boats," Chalom said. "The dignity that comes

out of standing up for our opinions is compensation for not fitting in with everybody. The lesson of growing up is that sometimes fitting in means not being yourself."

Chalom was one of three Humanistic rabbis ordained in October 2001 from the International Institute of Secular Humanistic Judaism. The Institute had ordained only one student from its new rabbinic program before this class. Chalom said he decided to enroll in the new program rather than a more established rabbinic school because he wanted his studies and his colleagues to be relevant to his life and work.

Many of the approximately 40 Humanistic congregations in North America are small enough that they face the chicken and the egg dilemma of being too small to hire a rabbi, but they can't grow without a rabbi. He said many of the larger Humanistic congregations that could hire a rabbi have operated successfully under lay leadership for so long, they are not certain they want professional leadership.

Like all of the other graduates who face the likely prospect that their rabbinate will be only a part-time position initially, Chalom is also pursuing a secondary profession by studying for a doctorate in Hebrew and Jewish Studies. His classmates also had professional training as social workers or therapists, he said.

Chalom also holds a bachelor's degree in Judaic Studies from Yale University and a master's degree in Near Eastern Studies from the University of Michigan.

He currently works part-time at the Birmingham Temple with Rabbi Sherwin Wine, founder of Humanistic Judaism. He is also assistant to the dean of the International Institute for Secular Judaism.

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# Jewish Post & Opinion

## Editor's Chair

### We repeat

We're returning to a subject we discussed here only three or four weeks ago. Our managing editor, who is a much more qualified newspaperman than us, put on our desk our Oct. 31 editorial on the subject of attendance at Sabbath services with the number 8 scribbled on it. We get the hint and wonder if our readers, especially our rabbi readers, concur - that enough is enough.

As for ourselves we have determined that we are waiting for the rabbis to take up the subject not only locally but also at their national conventions or in the publications of their rabbinical associations or from their pulpit.

And we wonder if any of our readers have been impressed enough with our importunations to begin attending Sabbath services. Or if they have any ideas that could possibly lead to the goal we are being berated for pursuing so persistently.

What we do know is that our many such editorials have not resulted in Sabbath services being so well attended that some congregations have been required to enlarge their seating capacity.

Yet we believe that many members of congregations would begin to attend

Sabbath services, if not regularly at least for the once a month as suggested here, were they so requested if not by their rabbis in the least by the president of the congregation or by their Sisterhood.

So this is another editorial on the subject. Will there be a requirement for more or will our rabbis finally issue such a call nationally to the American Jewish community?

And will the community respond?

We believe that enough will respond to launch the revival of Sabbath services nationally to the point where even those American Jews not members of congregations will feel the pressure to join one.

And another editorial should not be necessary because attendance at Sabbath services have finally reached the point where there is common recognition that a revival of Sabbath service attendance is taking place.

### Stopping the slaughter

There is a way for Israel to convince her Arabs that the carnage when one of them blows himself up in a crowd of Israelis must end and that is for the parents of the young Israeli Arab to be held responsible and given life jail sentences. Under any kind of law, Israeli or international, such a penalty would be held unfair but so also is the slaughter of Israelis unfair.

But when considered from the standpoint of the Israelis who die so Yasser Arafat can gain whatever he envisions by destroying their lives, such a provision would not only work but would be considered by the world as an acceptable response to terrorism.

### Fleisher wins only \$106,000

KEY BISCAINE, FL. — Bruce Fleisher didn't win the Royal Caribbean Classic here as he shot 134, one stroke

more than the winner, but his bank account was increased by \$106,000 for his three days of competition.

No one seems to have commented on the fact that there has been an immense change in the American Jewish community in the past several decades and yet it is quite important that that change be understood. Understood so that the vacuum may be filled.

Fifteen to twenty years ago every Jewish community was visited throughout the year by national Jewish figures — rabbis and top Jewish leaders. These visits served several needs, one of which was that local Jewish communities and their Jews felt a connection to the national Jewish community, a connection which can no longer be felt since also our national Jewish organizations have all but one for all purposes disappeared.

So what?

So what, the situation must be taken into consideration if the American Jewish community is not to feel it has been abandoned for all purposes except one — fundraising.

As a case in point there has not been a general meeting in Indianapolis when a truly national Jewish figure has addressed the community. And obviously the same for Denver or Dallas or Minneapolis, etc. etc.

The bottom line, it seems, is that with the apparent demise of our national Jewish organization structure local Jewish communities have practically been abandoned. This should not be so and this situation can be addressed and solutions found.

Of course the heyday of the time when national Jewish figures made the rounds with great reception was pre-tv days but it should be realized that tv today does not hold the same rope around the necks of American Jewish communities of 10 or 20 years ago or even five years ago.

Any national Jewish figure brought to Denver or Minneapolis of Dallas for a speech would call for an extra large meeting place to accommodate the big attendance.

So let's get moving you people out there who make decisions for the American Jewish community's welfare. Fundraising will not assure the vital requirement of every American

Jewish community for not only edification but good Jewish feeling and inspiration are necessary requirements for any Jewish community.

A number of our readers play a role in the growth of our subscription list and we are grateful. They recommend friends who they feel would find the P-O of interest and we then follow through and this accounts for one reason of our growth.

So our circulation people urge us to persuade more readers to recommend friends or relatives they believe would find a paper like The P-O of interest. In the long run everyone is happy, not only our new readers but us also and even the reader who recommended a friend or relative they felt would enjoy reading what we produce here week after week.

In the long run any publication requires growth since not every subscriber of every publication, daily, weekly or monthly renews their subscription, although our history goes back to one of our early renewal requests which is framed on our wall and which is dated Nov. 14, 1944 and is from Mrs. A. Ebenstein of 416 E. 5th St., Duluth, Minn.

Actually the P-O was launched in Louisville in 1930, the year that the daily paper on which we were a reporter went bankrupt. That tells you how old we are and which accounts for us reminding you that we jog three to four miles twice a week so that you know we are still able to get about.

Yet the life of every publication depends on adding new readers and the same is true of the New York Times and of your local daily newspaper.

Almost all of our readers renew their subscriptions year after year as did Mrs. Ebenstein and for that we might state that we are grateful but more accurately probably the bottom line is that we are producing the type of reading matter that many find fills a need for their interesting Jewish life.



### HOW TO KILL A BUSINESS IN TEN EASY STEPS

1. Don't advertise. Just pretend everybody knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

*You decide... it's your business in good times or bad.*



## Many new large gifts announced this week

NEW YORK — A number of large gifts by Jews to various institutions have been announced including one for \$100 M. by Sanford I. Weill and his wife, Joan to Cornell University's medical school. Another large gift to the Cornell Medical school came from Maurice R. Greenberg and his wife Corinne in the amount of \$50 M.

The week was marked by a number of other significant gifts as the San Diego Symphony received \$100 M. from Irwin Jacobs.

In Denver Irma and Leonard Strear have donated \$1 M. to the Denver Campus for Jewish Education.

Then Dickinson College of Carlisle, Pa. has received over \$250,000 from Yale Asbell and his wife to establish a center for Jewish life in honor of Yale's father of the Dickinson class of 1937. The university's Hurwitz Green was established with a \$4 M. gift from the late Dr. Abraham Hurwitz and his late wife, Cora.

Another large gift announced was from the Marcus Foundation for \$4.5 M. over two years to Emory University's School of Medicine.

Other gifts of Jewish interest were three from the Ford Foundation which included one for \$400,000 to the Aga Khan Trust for Culture of Cairo. The other gifts were \$50,000 to support community programs among refugees and displaced persons in Egypt and \$70,000 to the Palestine Center for Policy Survey Research of the West Bank.

Plus the Marcus Foundation of Atlanta has provided Emory U. with \$4.5 M. over two years for a chair in vascular research and for a vascular research fund.

Another gift of Jewish interest was for \$25,000 by the Public Welfare Foundation of Washington to the American Friends of Neve Shalom Wahat al-salam of Israel.

## At Olympics scene Jews are 'gentiles'

SALT LAKE CITY — Jews are called gentiles here, but that's not the secret to their harmonious living amid the predominantly Mormon population.

The eyes of the world will be on Utah soon, where there are about 4,000 Jews among 1.4 million Mormons — who call all non-Mormons gentiles.

Unlike some other Christian groups, Mormons have always maintained doctrinal support for Jews. The Book of Mormon, proclaims: "Ye shall no longer hiss, nor spurn, nor make game of the Jews... for behold, the Lord remembereth his covenant unto them."

Jews have been elected to high public office in Utah. The main discord between Mormons and Jews has arisen from the Mormon practice of posthumous baptisms — sometimes of Jews. In 1995 angry American Jewish leaders formally asked the Church of Christ of Latter Day Saints to cease posthumous conversions of Holocaust victims, which church officials had performed using lists taken from the Mormons' Family History Library, the world's largest genealogical database.

Following the protest thousands of Jews' names were purged from the roster of converts. However, in May 2001, it was discovered there had been proxy baptisms on 200 famous dead Jews, including Albert Einstein, Golda Meir and David Ben-Gurion. A protest by the Simon Wiesenthal Center led to the church agreeing to remove those names as well.

If you go to Salt Lake City for the Olympics, you might wish to stop by the Marriott Library at the University of Utah, where New York's National Holocaust Memorial Museum has mounted a special exhibit called "Nazi Olympics: Berlin 1936." In conjunction with that display, the Memorial Museum invited local author Eileen Stone to mount "A Homeland in the West: Utah Jews Remember," approximately 150 black-and-white photographs of Jewish life in Salt Lake City and its environs dating back to 1854, when the first Jewish family settled in Utah.

Both exhibitions are part of the 2002 Olympic Arts Festival, and will remain on display until March 22, the closing day of the Paralympics for disabled athletes.



AWARD CEREMONY — Award recipients and presenters at The Obermayer German Jewish History Award ceremony at the Berlin Parliament on Jan. 27, German Holocaust Memorial Day. Arthur Obermayer, of Newton, Mass., (third from left) established the award in 2001 to honor non-Jewish Germans who have made significant voluntary contributions to preserving the Jewish history, culture, and material remains in their local communities. This year's honorees, selected by an international committee, include a roofer, a banker, school teachers and historians who have honored Holocaust victims by remembering the lives they led through publishing the local Jewish histories, reclaiming pre-World War II synagogues, rebuilding ransacked cemeteries and other acts.

## Rabbinical school hurting

LONDON — The only training institute for mainstream Orthodox rabbis in Britain is in a financial bind that could cause it to close.

Rabbi Abner Weiss, head of the financially stricken London School of Jewish Studies — formerly Jews' College — said the school might have only until mid-February, according to The Jewish Chronicle of London.

Rabbi Weiss, who arrived as part-time principal of the 150-year-old school from Los Angeles 18 months ago, re-

vealed he had come with \$1 million raised in the USA to revive rabbinic training.

He said both the United Jewish Israel Appeal and the United Synagogue had made offers of support — "conditional on each other giving." Weiss said, "Everyone is waiting for everyone else."

## Artist pans Jewish life

NEW YORK — "Jewish life as a whole is simply uninteresting. It exerts no influence upon our imagination, our memories or our intellects or dreams", was the view of Josh Frank in an article in The Jewish Week.

Frank, a founder and director of ARC, (Art Is Raw Culture) wrote that Jewish art "exerts no influence on our imagination, our memories or intellects; it holds sway over neither our kishkes (guts) nor our yiddishe kups. In short, it has nothing to do with who we are as young Americans at the turn of the new century."

A founder and director of ARC, Frank said that "engaging Jews of our generation in the process of being Jewish will require a radical shift of our focus."

## Fire damages Jewish News

DETROIT — Not even a fire which gutted the offices of the Detroit Jewish News is required to prevent that publication from meeting its deadline and getting out that week's almost 100-page edition. The fire broke out in the early evening when the premises were empty but there was extensive damage in the three hours before the blaze was quelled.

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## Obituaries

### Cantor Edward R. Fogel headed Association

ST. LOUIS — Cantor Edward R. Fogel who served Congregation Shaare Emeth here died at the age of 58. He served as president of the American Conference of Cantors from 1989-91. Shaare Emeth was his first and only

position after he graduated with honors from the Reform movement's College of Sacred Music. Nine albums of his works have been made.

He was a past president of the American Conference of Cantors.

### Norman Atkins, noted cantor

MAHWAH, N.J. — Norman Atkins, a baritone who at age 29 won a contest sponsored by the Jewish Welfare Board and was the cantor at the Metropolitan Synagogue of New York, died at the age of 82. He was a mem-

ber of the New York City Opera from 1959 to 1962 and sang in many musical theater productions. Throughout the 1950's he sang with the Baltimore Civic Opera and NBC's opera broadcasts on tv.

### Naomi Bliven, veep of PEN

NEW YORK — Naomi Bliven, vice president of PEN, the national organization of writers and editors, died at the age of 76. She was on the staff of the New Yorker for more

than 40 years where she contributed more than 240 book reviews and feature articles. Her novel, "On Her Own" was published in 1989.

### Harry Gordon, Sr., succumbs at 92

HOUSTON — Harry Gordon, Sr., philanthropist who was co-chairman of Gordon's Jewelry Corp., died at the age of 92. A former president of Congregation Beth Israel he served on the boards of many

organizations including the Houston Symphony, the Jewish Federation, the Houston Grand Opera and others. He was a captain in the U.S. army in World War II.

### Dr. David Kaplan dies

NEW YORK — Dr. David Kaplan, dean of the Columbia University School of Dental and Oral Surgery, is being

mourned. He made many contributions to school's clinical, administrative and didactic activities over 35 years.

### Stanley Marcus, taken by death

DALLAS — Stanley Marcus who operated the Neiman Marcus stores died at the age of 96. He became one

of the world's best-known retailers and also attracted attention as an author with his memoirs.

### Robert Nozick, Harvard prof.

CAMBRIDGE, Mass. — Robert Nozick, chairman of the Harvard University philosophy department, died at the age of 63. In 1998 he was named University Professor, Harvard's most distinguished

professorial position. He chaired its philosophy department from 1981-84. His first book, "Anarchy, State and Utopia" has been translated into 11 languages.

### Evelyn Schreiber headed Amit

NEW YORK — Evelyn Schreiber, past national president of Amit, Americans for Israel and Torah, is being mourned. She held the office from 1973 to 1975.

### Joanna Scott dies at Boulder

BOULDER, Colo. — Dr. Joanna Scott, who with her husband, Dr. James Kates, was in the forefront of the Humanistic Judaism movement for 25 years, died at the age of 56. She held faculty positions in several universities, including Yale. She was the chemistry consultant at Walsh Environmental LLP here.

### Rose Strochlitz being mourned

NEW LONDON, Ct. — Rose Strochlitz, who with her husband, Sigmund, established the Rose and Sigmund Strochlitz Judaic Teaching Fellowship Center at Bar-Ilan University, is being mourned.

### Dr. Victoroff of Cleveland

CLEVELAND HEIGHTS, Oh. — Dr. Victor M. Victoroff, chief of psychiatry of Huron Road Hospital for more than 20 years, died at the age of 84. He served as president of the Ohio Psychiatric Association and in 1971 was named head of the Ohio Citizens Task Force on Mental Health and Mental Retardation.

### Bush again slams Arafat

WASHINGTON — President Bush and President Mubarak of Egypt briefly discussed the situation in the Middle East and Bush "made clear his disappointment with Chairman Arafat," Bush spokesman Ari Fleischer told the White House Press Corps.

Fleischer was asked about a Ha'aretz article quoting an unnamed Israel Defense Force official who said Israel was studying the model of the Nazi control over the Warsaw ghetto in its attempt to control the Palestinians.

Fleischer declined to comment about an article he said he had not read and about words from an unnamed official.

## 5 rabbis are charged in Jewish divorce case

BROOKLYN — Five rabbis accused by the attorney for a woman whose husband received from them an annulment of their marriage and the divorce she opposed will be forced to defend themselves on charges of taking bribes in a trial that will shortly be scheduled. Judge Martin Schoenfeld, of the State Supreme Court, dismissed some charges against some of the five rabbis but ruled that the case should go to trial.

Involved is the Orthodox provision against one-sided divorces.

Schoenfeld noted that several of the defendants, members of the Beth Din Zedek of America, recorded deposits or investments "in amounts many multiples of their discretionary income" shortly after issuing the annulment.

## Iranian Jews at ease, kosher, say 2 women

BUDAPEST — Two Iranian Jewish women attending the European conference of the International Council of Jewish Women here related that they are able to live comfortably as Jews and as women albeit with some restrictions because they are Jews and women. Marian Yashavali said that there has been "a lot of progress for women in general since the Iranian revolution in 1979. They are encouraged to come out of their homes and take up administrative or business positions," she said.

There are 18,000 Jews in Teheran and they pray in 20 synagogues, while there are another 12,000 Iranian Jews mainly in Isfahan and Shiraz.

The Jewish community is able to live comfortably and keep kosher homes but in the streets they must dress in the traditional Muslim way, while Jewish girls in the universities must dress in long black dresses.

Though Jews can receive incoming phone calls from Israel they cannot correspond with relatives there.

The Jewish Telegraphic Agency report related that when asked if they feel hostility from Iranian neighbors when combats are reported between Israelis and Palestinians the response was that they've experienced neither personal attacks nor any backlashes against the Jewish community in general.

## Arab students vocal again about Palestine

WASHINGTON — The convention here of an Arab American group, Students for Justice in Palestine, warranted a long report in the New York Times which emphasized their goal as an investment divestiture campaign against Israel. The news items' central theme was that the Arab students have rediscovered their voices against Israel that had been silent since Sept. 11, a date that needs no explanation.

The long report related that hundreds of Arab students at the convention discussed the hesitation to be identified with Arab causes which could hurt their job chances.

Heba-Alla Nassef, a senior at New York University, was quoted to the effect that "we had to cancel some of our events. A lot of people were worried about getting involved, saying they were Arab. I was, too."

Samaar Malek, a senior at Johns Hopkins was quoted as stating that her group, the Middle Eastern Students Association, was only now getting around to an intifada teach-in. She stated "I think we put it off too long. Everyone had to put on this defensive nature after Sept. 11. We were afraid. Johns Hopkins is not hostile, but when we have had speakers they've been hissed down."

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# As I Heard It

## Mascha Benya sings superbly

By MORTON GOLD

Mascha Benya is one fabulous performer. She has not gotten nearly enough recognition for her ability as a singer (lyric soprano). Her life is the



stunt of which movies are, could, or should be made.

I reviewed her when she sang with Sidur Belarsky some time ago, and, in truth, I did intend to devote another column to her alone. However, many CDs and topics intervened, and I traveled down that well-worn road paved with good intentions. So it is that, at long last, I am now doing what I intended to do a very long time ago.

For those readers who do not know Benya, a little background is in order. During the 1930's the Nazis forbid Jews in Germany to perform music theater together with non-Jews. They did not object to Jews performing with other Jews, however.

So it was that this young girl, Mascha Benya, came to sing opera. She was smart as well as lucky enough to be able to leave Germany and make it to the United States. Here, for many years, she has worked as teacher and singer. Her artistry extends to opera, art song, and to Jewish art song in particular.

The Library of Congress release of the original disc number of the material reviewed in this column is 843-7430 59. This is now available as a cassette, released by Musique International, CM 7371, in 1988. There is a second cassette, called the "Art of Mascha Benya," which I will discuss at another time.

The only drawback in the cassette format is the fact that, in this cassette at least, there are no liner notes, save for a brief testimonial, nor are the composers of the 16 selections credited.

Alas, the composer is as important as the prospective father in a delivery room! He has done his part and should be content that his creation will live to see the light of day. If left to producers or even the consumers, he would not even be paid any royalties. Thank G-d for ASCAP!

At the organ on this cassette is the fabulous Abraham Ellstein, a major creative artist in his own right. A Juilliard graduate, Ellstein was also a superb collaborator at the keyboard.

In the first song, "Zol Zayn Shtil," Benya demonstrates that she has great artistry wedded to a superb singing instrument. Her tone, diction, and yes, interpretation are all that one could wish. It gave me much pleasure to simply listen to her sing. I do not know of any female singer today who sings this kind of literature or who sings with such a sweet, clear soprano.

The reasons are really easy (for me) to discern. The audience is largely an assimilated one, one that does not speak or sing in Yiddish. Being culturally assimilated, they prefer the more dominant rock type of style to their commercial songs. Either that or they want the same style of music with Hebrew text. They simply are not singing to or for me. There is no craft or artistry in most of these performers or their performances.

Any of the above cannot be said for Benya. She is singing Jewish art songs in the first place, singing with a voice musically well-trained and singing in a very intelligent manner, giving each song its emotional due.

The second song is called "Der Rebbe Hot Oysgeteylt Shirayim." It is difficult to realize that songs such as these were once the usual or normal repertoire of Jewish singers. This humorous song is a pure joy to hear.

The third song is the familiar (to me) "Zol Shoyen Kumen Di Geulah." Here we have the confluence of artistry of two colleagues collaborating for the service of music, namely, Benya and Ellstein. This performance is really outstanding.

I should note that Benya resorts to using no vocal shtick, sliding or heavy breathing, etc. She sings simply and sweetly, letting her pure lyric soprano voice, combined with her unerring vocal technique, carry the day for her. The microphone catching her breath is the only very minor criticism I could make. At this level of singing, really, who cares?

The fourth song is called "Moshiakh." This moving, emotional song is the perfect follow-up to the previous jolly song. The fifth song is "Dos Alte Por Folk." This literary type of song is hardly heard at all today. Her Yiddish is a real delight to hear.

Song number six is called "A Kholem" and is a humorous type of love song. Song number seven is "A Doynce," again another literary type of song with a story projected through the music. The last song on the first side is "Besser A Melamed." This is still another literary type of song with a charming set of Tra-la-las as its refrain.

I do not know when these songs were recorded, but, for whatever reasons, Benya is singing in the middle and lower register of her voice, in my opinion. Perhaps this is due to the nature of the songs. I wished that she would open up and, as it were, show us the flag on occasion.

Again, no matter. One cannot justly criticize the singer for what she didn't do, only for what she did! What she did do here is truly superb. Using hindsight, one could state that her performances

may not have been remarkable at the time she made them.

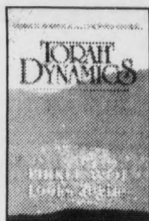
She was contemporary with the likes of Belarsky, Molly Picon, and Semour Rexite, as well as a host of others, not to mention the Koussevitsky brothers, Peerce and Tucker. She did not attempt to overpower the listener with volume. Rather, she used the sheer beauty of tone, sincerity and artistry in interpretation to carry the day. She succeeded then, and she succeeds even more when heard today.

The second side of the cassette is a continuation of the type of music and level of performance heard on the first side. Songs here include: "Baim Taikh," "Hersh Dovid," "In Mayn Gartin," "Zlatke," "Kivele," "Don Un Donye," "Tsigaynerlied" and "A Krenetse."

Forgive me, Ms. Benya. This column is already on the longish side, and I think my readers already know how I feel about you and your singing. You were great, you are great, and I salute you.

(Dr. Gold may be reached at: 12 Avenue B, Rutland, Vt. 05701-4503 or by e-mail at: drmortongold@juno.com)

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### 3<sup>rd</sup> book first-rate

Review by MORTON I. TEICHER

*On Ice*, by David Ramus. New York: Pocket Books, 2000, 321 Pages. \$24.95

Some Yiddish expressions and four Jewish characters appear in this exciting novel of murder and mayhem.

The first is the villain, Rollie Shorr, whose father, Solomon Schmulowitz, came to Brooklyn from Odessa in 1922 and worked his way up to become a tough union boss. A well-connected Atlanta mobster, even in prison where we first meet him, Shorr has unusual privileges and power.

Second is Boris, a burly Russian Jew finishing a 15-year bit for hijacking fuel oil trucks. He is Shorr's vicious aide and enforcer.

Third is Dana Abrams, who gave up her graduate studies in genetics to marry the protagonist, Ben Hemmings, a successful builder of barns for horses.

Finally, there is Rose, Dana's

widowed, warm-hearted mother whose role is less prominent than that of the others.

The appearance of two Jews, Shorr and Boris, as truly unsavory individuals, testifies to the normalcy and acceptance achieved by American Jews. A writer can depict these Jews as mean, reprehensible scoundrels without fear of being accused of anti-Semitism, since it is now commonplace for the Jewish community to have its good guys and its bad guys.

The story opens with Ben, now father of two young daughters, serving three years in prison on a trumped-up charge. He refused to cooperate with the FBI in providing false evidence against a shady character.

Half way through his term, Ben is confronted by Donald Partone, a possibly crooked

*Continued on next page*



# Milk, Honey & Vinegar

## Surprise! We smile, too

By JUDY CARR

If you want more of Israel's woes, I can give you them, but today I resolved to write about something cheery. Israel is going through a bad time, but there is a lot of good wherever I look.

There was the taxi driver who gave a lift to a soldier and hailed him as family because the driver's family came from Russia 150 years ago. Yes, Israelis are still one family, I am proud to say.

And you still see Israelis with smiles on their faces, wishing you a good day.

People still want to help others and will go out of their way to explain things to a newcomer.

Am I writing continually about the hungry? Read my articles and you will see that I write about the hungry being fed. Dedicated volunteers have opened meal centers and Habadniks bring food. There are not very many actually going without.

Always look on the bright side. A friend joked, "It can't get any worse. We've hit bottom, so the only way we can

go is upwards."

If you haven't got money, a smile and good wishes cost nothing.

Yes, Israelis are doing fine, thank you.

If you get a bit confused by my contradictions, why don't you come here and see for yourself?

As a tourist or an immigrant.

Whichever you like.

Both are welcome.

Judy Carr may be reached at POB 6431, Tel Aviv, mx 61063 Israel.

# Berlin Diary

## Invisible Jews

By ALLEN PODET

February 6, 2002

CAIRO — To be a non-Muslim in an Islamic state means to resist all kinds of official and unofficial pressure.



There is no way, contrary to common opinion, for a non-Muslim to be a full citizen in an Islamic state, because Islam is a total way of life, pervading every act and ordinance. Your driver's license is issued, as it says, in the name of Allah, the Benevolent, the Merciful. Christianity in any form, according to the Qur'an, Sura 5, is idolatry.

The hypnotic call of the Mu'yyin five times a day echoes all over the land, through the cities and the towns, uniting the people in a powerful and, without doubt, beautiful way, provided you belong to that way. "Awake, awake!" he sings. "Prayer is better than sleep!" This is a dubious proposition at 5 A.M.

Islam, one must remember, means "submission." It calls for total submission of one's will to the will of Allah. Allah, however, has been noticeably reticent about direct communication in recent years, with the result that his spokesmen (not spokespersons, please) exercise nearly divine authority for the believers.

Analytic criticism of, say, the Qur'an, parallel to source criticism of the Torah or New Testament, does not exist here. Anyone who publicly questions the direct divine origin of the Sacred Book or its totally binding character may be in for some serious unpleasantness.

Cairo houses the famous Ben Ezra Synagogue. Whether Ibn Ezra actually worshipped here or not, it is quite ancient and hidden away behind a nunnery and other Christian

religious buildings, down here, across there, through this passage, duck through this alley, down those stairs. You will need a guide to find it.

Solomon Schechter, Cambridge scholar, found it a century ago and went up to its genizah, storeroom, in the attic. There he found saved every Hebrew document of the Jewish community collected over hundreds of years, some of them bearing the Hebrew name of God and, therefore, not to be discarded, only buried or saved someplace.

He was able to reconstruct a fair picture of Jewish life in Egypt over some centuries, became world-famous in the process, and was invited to become the head of the Jewish Theological Seminary of America, which my mother called "Schechter's Seminary" all her life.

I followed Schechter's steps to the Ben Ezra but stupidly forgot to look at the old genizah.

Egypt, as the genizah evidence proves, once was home to one of the world's most important Jewish communities, a place that attracted such luminaries as Maimonides. Rich. Powerful. Scholarly and influential.

Cairo today (probably Egypt altogether) has an estimated 100-300 Jews left, probably closer to 100 — old people, fairly poor people, people unable or unwilling to get out. They are not persecuted or hounded, they are invisible. There is no evidence of hatred or fear of Jews. They have no more problems than Christians have.

It is hard to get a minyan at the Ben Ezra. I am not even sure the people who collected donations there were Jewish. They were too young. Such a great community. It is sad for those still there, but on the other hand, most of the country's Jews have left for better places, most notably Israel, where they are a sizeable and powerful (and vociferous) political element.

## About Books

By JACK FISCHEL

A new and timely book is *What Went Wrong? Western Impact and Middle Eastern Response*, by Bernard Lewis. Although Lewis does not deal



Always a treat is a new book from Alan Dershowitz. This month, Little Brown will publish *Shouting Fire: Civil Liberties in a Turbulent Age*. The book is a collection of 55 short pieces (some new, most reprints) which conveys the author's thoughts on a wide range of legal and social issues, including an interesting essay "Why Are There So Many Jewish Lawyers?" (\$26.95).

*Schindler's List* is among the films listed in *The A List: The National Society of Film*

*Critics' 100 Essential Films*, edited by Jay Carr. Da Capo (this month, \$17.50).

A new biography of the Jewish philanthropist George Soros is *Soros: The Life and Times of a Messianic Billionaire*, by Michael Kaufman. The biography details how, at the age of 14, Soros was pulled from his Jewish class at a Gymnasium (school) to work as a courier for the local Jewish Council in his native Hungary. Random House (Feb., \$27.50).

## Teicher

Continued from prev. page

FBI agent who was responsible for his original incarceration. Now, Partone offers Ben the choice between a new 10-year imprisonment and helping to locate a priceless collection of horse semen which has been stolen from the equine lab in which Dana once worked.

The suspected thief is Shorr, who gets out of prison at the same time as Ben, after making it clear that he wants Ben to help him. Refusal will produce dire consequences for Ben and his family, and Ben has already seen enough of Shorr's dastardly power to take him very seriously.

What follows is a thrilling tale of derring-do involving authentic prison scenes matched by equally authoritative episodes which feature Atlanta's elite horse set. Since

the author, David Ramus, knows both worlds, his descriptions are reality-based. Moreover, he has done extensive research on barn building, horse breeding and liquid nitrogen so that he writes with dependable assurance.

Ramus was once a successful New York art dealer who got into trouble when he lied to his creditors. He wound up in federal prison for interstate transportation of stolen art. Later, he ran an art gallery in Atlanta, and he now resides in Palm Beach, Fla., having established a successful career as a novelist.

His first book, *Thief of Light* (1995), is being made into a motion picture, and his second book, *The Gravity of Shadows* (1998), was well received. *On Ice* further reinforces his position as a first-rate author of gripping thrillers.

with the events of Sept. 11, he provides the background that places the awful event in historical context. Oxford University Press (this month, \$23).

Although Osama bin Laden has eclipsed our interest in native-grown hate groups, a new and important book has been published by the University of California Press which should awaken us to the threat within our country. *Inside Organized Racism: Women in the Hate Movement*, by Kathleen M. Blee, deals with an often neglected aspect of the neo-Nazi and racist movement in America, the role of women in hate groups.

The author, a sociologist, has interviewed 34 women in organized racist and anti-Semitic groups and concludes that their intense racism is often the result of their participation in racist organizations rather than a passion for the cause; they learn from the groups that they stumble into for social reasons. (this month, \$35).



# Kosher pigs and Jews for Jesus

By ROBERT M.  
PRICE

Who are "Jews for Jesus?" *Why* are Jews for Jesus? How can there *be* Jews for Jesus? Isn't that kind of like Christians for Muhammad? Capitalists for Marx? According to most folks' dictionaries, such a group shouldn't exist. But it does. Jews for Jesus have been around for nearly a quarter of a century. And all that time they have stuck in the craws of just about all Jews and a good many Christians. And Jesus? He is unavailable for comment.

Jews for Jesus, on the other hand, are more than available for comment. In fact, they tend to be available for comment whether you want them to be or not! Like Hare Krishnas, they may be found leafleting on the streets, spreading their gospel in a manner nostalgically reminiscent of New Left Radicals left over from the 60's, which some of them are. But unlike the Krishnas, they have a sense of humor. Aimed at non-Christian Jews, their pamphlets, called "broadsides," bear titles like "Kosher Pigs," confronting the issue of their contradictory identity head-on.

Here's the deal: Jews for Jesus, started by a Jew-turned-Presbyterian named Martin Rosen in 1973, claim that Christianity is true Judaism, that Christian Jews are "completed Jews." The idea is that Jesus was a Jew, in fact the predicted messiah (anointed one) of Judaism, that his first followers were Jews, and that he never said anything about starting a new religion called Christianity. Obviously, they admit, most Jewish contemporaries of Jesus never jumped on the bandwagon, while many Gentiles did. Not surprisingly, the name of Jesus soon became associated with Gentiles and non-Jewish culture.

Today, very, very few Jews believe in Jesus as the messiah. But, Jews for Jesus say, that doesn't take away the essentially Jewish character of the gospel message about Jesus. It's just a historical irony, just like the fact that Buddhism started among Hindus in India but now exists mostly among Japanese, Chinese, Vietnamese, Koreans, etc., but hardly at all in India. Does that mean Buddhism shouldn't be considered an Indian religion? Hardly.

#### Deconstructionist Judaism?

Jews for Jesus, then, claim that they're being more Jewish than most Jews, who haven't got with God's program, since they don't believe in Messiah Jesus. The splinter group of the Lubavitcher Hasidim who are waiting for the late Rebbe Menachem Mendel Schneerson to return from the dead as the Messiah feel pretty much the same way. They know they are very much in the minority, and they hope their fellow Jews will catch up with them sooner or later.

But it's a pretty safe bet that if you're a Jew but not a member of either the Schneerson sect or Jews for Jesus, you probably don't tend to view the two groups in the same light at all. Chances are, you think of the Schneerson sect the way most people view the Elvis cult: they're just going a bit overboard, though harmless enough. But Jews for Jesus? Most Jews have little patience with them and tend to see them as dangerous phonies. Why?

In many ways it is a question of who owns the copyright on the word "Jew." Who gets to decide who qualifies? Suppose you are a Reform Jew who takes a dim view of Jews for Jesus. Just remember that Orthodox rabbis think pretty much the same thing about you! Remember when the Falashas, the so-called "Black Jews" of Ethiopia applied for admission to the State of Israel a few years ago? They got the nod. Should the rule be, "If you think you're a Jew, then you're a Jew?" I don't know. Whoever has the copyright, it's not me, that's for sure.

But why do most Jews think Jews for Jesus don't qualify? Jews see so-called Jews for Jesus as nothing but sneaky Christian evangelists masquerading as Jews. Basically Jews for Jesus seem to be inviting young Jews to leave the Jewish faith. But, unlike traditional Christian missionaries aiming at Jews, Jews for Jesus try to make the transition appear easier by denying it is a matter of converting at all — which, however, it is. "You'll still be Jewish!" But will you?

And then there's the matter of Jews for Jesus as an organization, as distinct from the wider movement of "Hebrew Christians" or "Messianic Jews." Jews for Jesus, Rosen's organization, sees itself

overtly a missionary organization and proclaims itself avowedly a group of evangelical Christians. They aim to persuade individual Jews to embrace faith in Jesus Christ, but after that, Jews for Jesus merely recommends the newly "completed Jew" join a local fellowship, whether a fundamentalist church or a "Messianic synagogue." It doesn't matter to them which. Jews for Jesus does not organize or sponsor local congregations. They are the type of organization that has a staff, but not members. More like United Jewish Appeal than the Lubavitchers.

So asking about "Jews for Jesus" is not quite the same thing as talking about Jewish believers in Jesus or Jewish Christians.

#### Silk Purse, Sow's Ear

To really understand the gripe most Jews have with Jews for Jesus you need to look at the big historical picture. Sure, Jesus was a Jew; most Jews today are happy to admit that. Many see him as a liberal Pharisee, even as a reforming prophet. And Christianity began as a sect of messianic Jews. Everybody admits that. But today's Jews for Jesus are not like those early "Jewish Christians" (who called themselves Nazoreans and Ebionites).

The ancient Jewish believers in Jesus were pious nationalistic

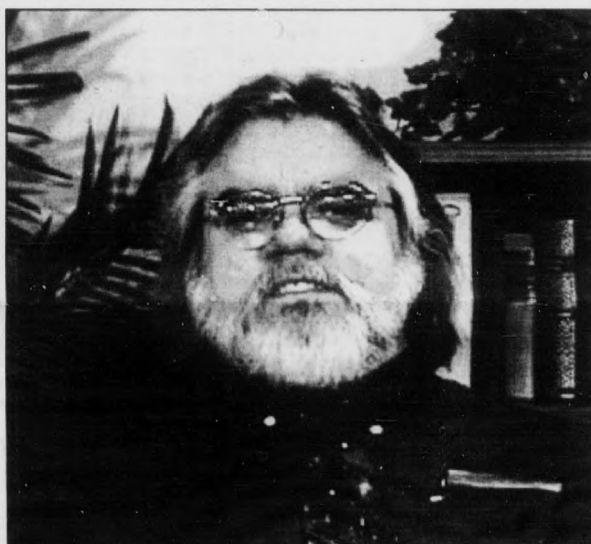
Jews whose beliefs would not look much like anything we would recognize as Christianity today. They would look a lot more like the Essenes of the Dead Sea Scrolls. (For a good historical treatment, see Robert Eisenman, *James the Brother of Jesus*. Viking Penguin 1997.)

The apostle Paul and other Greek-speaking Jews and Gentiles rapidly transformed Christianity into something like the pagan Mystery Religions of the Greco-Roman world, and eventually our Roman Catholic and Eastern Orthodox Churches were the result. (As for Protestantism, it split off from Catholicism 500 years ago.) During all these centuries Christians kept the Jewish scripture as their own "Old Testament," and they developed ways of reading it as if it were written to Christians, not Jews.

For instance, most of the "Old Testament" was reinterpreted, grossly out of context, as predictions of the coming of Jesus, his crucifixion, resurrection, etc. All the promises of God for his people were treated as if they were aimed at Christians, with Jews ejected from the picture for failing to believe in Jesus. The Christian view of Jews was all one big rationale for why Jews were no longer God's chosen people now that (Gentile) Christians had taken their place. In the process just about everything got redefined, including the notion of the messiah, which now came to denote the incarnation of God himself.

Where do Jews for Jesus fit into this picture? Their movement grows not out of Judaism but out of late 20th century Protestant fundamentalism. What happened was that some Jews who had converted to Christianity in effect decided that Protestant fundamentalism, as long as it wore a yarmulke and ate matzoh, counted as the real Judaism. As long as you lit your menorah, it would be Jewish to believe Jesus was God and had died for your sins. But

*Continued on next page*



Robert M. Price



# Digest of the Yiddish Press

## Which loss was greater?

By RABBI SAMUEL SILVER

This paper's excellent Israeli correspondent, Samson Krupnick, reported on a huge worldwide gathering of Orthodox leaders in Jerusalem in



January.

The six-day annual Orthodox General Assembly brought together rabbis, educators and laymen of 138 communities of 42 countries. On hand were 140 chief rabbis and many yeshiva presidents. The atmosphere was genial and productive, two results being solidarity with the embattled Israelis and bolstering of the tourist trade.

The Orthodox *Algemeiner Journal* devoted two-and-a-half pages of type and photos to the gathering. One assertion there by Israel's health minister, Nisim Doham, stirred up what the *Journal* calls a "scandal" in the Israeli press. He said assimilation has cost us more losses than the Holocaust.

Journalists and editors debated that statement vigorously. One said it is an insult to our martyrs to bracket them with those who have left our faith. Casualties through slaughter are not, they said, in the same category as casualties through sloth.

Dohan's defenders argued back that assimilation is more deadly than the Shoah. One cost us six million Jews, the other, 20 million. The dispute rages on.

### Behind the initials

If the Civil War president had been a columnist for the *New York Times* his name would have been listed as "A.M. Lincoln."

If the discoverer of gravitation had been writing for the newspaper, his name would have been printed as "I.C. Newton." In the *Forward* Rabbi Aaron ben Zion Shurin discusses first and last names of Jews in his weekly feature. The *New York Times* many years ago had a labor editor

whose name was "A.M. Raskin." More recently a *Times* writer was A.M. Rosenthal.

Both first names were Abraham, but that was "too Jewish" for the *Times*. Many thought that "M" in Rosenthal was his middle name. But Rosenthal last December told an audience at Yeshiva University that "M" was the last letter of his first name, Abraham. In all likelihood *Times* owners like Adolph Ochs and Arthur Sulzberger may have been named Abraham. One relative of Adolph Ochs, who wrote for the *Times* changed the last name to Oakes.

Name changes in Judaism go back to Biblical times. Abram (exalted father) became Abraham (father of multitudes). Jacob (heel) morphed to Israel (God-wrestler). Miriam, the sister of Moses, was given her name because it means "bitter," the lot of the Jews in Egypt.

Other names, first and last, reflect historical circumstances. A child born in the Hebrew month of Nissan got that name because the name means "miracle," and the exodus occurred during the Hebrew month of Nissan.

The name Katz means "Cohen Tzedek," righteous priest. "Levy" means "assistant priest." The Bard asks "What's in a name?" Shurin answers: "Plenty." And bear in mind that Isaac (i.e. Yitzhak) means "laughter." Do you know why?

### Israelis fete Clinton

Wearing a small black yarmulke Bill Clinton is seen in a front page story in the *Algemeiner Journal*.

The scene was the graves of Yitzhak and Leah Rabin which was one of his stops on a three-day visit to Israel in January.

He was accompanied on this visit by members of the Rabin family.

Hundreds were on hand when he received an honorary doctorate at the hands of the president of Tel Aviv University, Dr. Itamar Rabinovitch, who said that Clinton was the most friendly U.S. president that Israel has ever had.

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## Jews for Jesus

Continued from prev. page would it be?

The whole thing appears to be symbolized in one fact: the founder of Jews for Jesus changed his name from Martin Rosen to Moishe Rosen, obviously, so he would appear to be more Jewish. And that's all the Jews for Jesus Bible-quoting amounts to - Christianity pretending to be Jewish.

You can even look at it as a case of the Stockholm Syndrome, where prisoners come to identify with their captors, as some Jews did with their Nazi prison guards in the concentration camps. Jews take great pride in maintaining their community against all the attempts to eradicate them, including Christian evangelism which, if successful, would have to result in total assimilation, the cultural and religious disappearance of Judaism. Jews for Jesus seem to have, so to speak, joined the enemy and learned to play the enemy's game. Jews for Jesus are Jews, true, but they have thrown in the towel and internalized the ideology of Christianity, a set of explanations for why God has abandoned Jews in favor of Christians.

At least from a historical standpoint, then, Jews for Jesus is at heart a Christian movement, not a Jewish one. The Judaism of the thing seems purely cosmetic. You can't make a Jewish silk purse out of a Christian sow's ear, I guess.

### Semantics & Semitics

I have spoken with "Moishe" Rosen and even attended a Protestant seminary (Gordon-Conwell Theological Seminary, 1976-1977) along with Jews for Jesus members. There was no question in anyone's mind that these people were, like me at the time, evangelical Christians. There was essentially no difference between them and many other friends of mine who didn't mind saying straight out that they had converted from Judaism but were now Christians. It was all a matter of semantics, but not of Semitics. That they were Christians was not up for dispute; whether they were Jews was. Even today, they are careful to include Gentile Christian missionary leaders on their board of directors, one suspects, in order to make it clear to Christian supporters that Jews for Jesus are indeed good Christians, not some "Judaizing" sect of half-Jewish/half-Christian heretics.

There is no reason to question the sincerity of Rosen, his

organization, or any other self-styled "Messianic Jews." The question is whether their position makes any sense. There's no sense in accusing them of being phonies; the relevant question is, are they confused?

Let's compare Jewish Christians with Jewish Buddhists, and you'll see what I mean. *Jewish Buddhists*? That's right, there are a number of Jews (I have never seen any statistics) who practice both Judaism and Zen meditation. They see no problem because Zen, though Buddhist in origin, transcends its roots, and it is a technique people use to induce a new state of awareness. Nothing in this even overlaps Judaism, much less contradicts it. In Asia, for the same reason, you can find plenty of Confucianist Buddhists and Taoist Buddhists. The two religions don't have enough to do with each other to be contradictory, so if you have sufficient time and energy, you can practice both.

But can you be a Jewish Christian in the same way? It gets tricky because Judaism and Christianity do have a considerable overlap, and while much of it is compatible, like the ethics of both faiths, some of the beliefs clash pretty severely.

About 20 years ago I happened to check out a congregation of Messianic Jews who met, ironically, in a Lutheran church in Long Island. This group had begun some years before as an evangelistic outreach to Jews by a number of converted Jews in the Lutheran congregation. They had adopted the "completed Jew" pose, but eventually they started taking it more

seriously than they had probably expected to. By the time I met them, they were strict, almost Hasidic, Torah-keepers. Their worship looked nothing like any Christian service I had ever attended, and I was fascinated to hear their discussions of theology. They had begun to reinterpret Jesus in categories from the Book of Enoch and the Kabbalah.

Okay, these people were Jewish Christians. They deserved the name. It wasn't long before the Lutheran Church got fed up with them, and the two parted ways. My guess, however, is that Jews for Jesus wouldn't have liked them any better, because underneath the yarmulke, Jews for Jesus is one more Protestant fundamentalist missionary effort aimed at Jews.

### Hebrews & Hybrids

The Messianic synagogue I visited was genuinely syncretistic, combining elements of belief from two religions. By contrast, I have suggested that Jews for Jesus is pushing Christian beliefs as the right kind for Jews to hold. Its beliefs about Jews, Jesus, Gentiles, and salvation are Christian, not Jewish, in origin. Are these elements of Christianity compatible with Judaism, as Jews for Jesus claim? Like I claimed Zen and Judaism are? Maybe so.

In one sense you could look at Jews for Jesus as kind of like Reconstructionist Jews (though I suspect neither would relish the comparison). Both seem to think that what makes you Jewish is being a member of the Jewish culture (or subculture), not particular religious beliefs. Thus,

Continued on page 14

## Misconceptions

### Kashering explained

By RABBI REUVEN BULKA

**Misconception:** All brand-new utensils are kosher and permitted for immediate use.



Certain utensils, including forks, knives, and spoons

made of metal, and other types of dishes, must go through an immersion process before being used for eating. They are dipped in a mikvah, a specially constructed vessel of water for the kashering of dishes. This is not to imply that the dishes are not kosher beforehand. This procedure is to sanctify the utensils, which will be used for the sacred purpose of feeding the body, so that the human being can actualize responsibility energetically.

# Israel: As I See It

## Tu B'Shvat brings joy

By SAMSON KRUPNICK

The mini-holiday of Tu B'Shvat (the 15th day of the month of Shvat) was observed worldwide. It is the New Year of the Trees, but, in most coun-



tries, the winter weather was at its most powerful, with blizzards of snow and ice and bitter cold prevailing.

The observance of Tu B'Shvat was confined to eating fruits prevalent in Israel, carob, raisins, dates, figs and nuts, together with some tasty wines. Parties were held and Israel melodies played and sung. Certain portions of the prayers were omitted as in holidays (*tachnun*, etc.).

Sermons were delivered on biblical and Talmudic references to the mini-holiday, all of which constituted a bit of a welcome relief from the winter blues with an imaginative breath of an early spring.

In Israel, Tu B'Shvat was, in fact, the beginning of spring, with total emphasis on tree planting. The planting season had arrived and would continue for a full month. Planting of trees was made available by the Jewish National Fund in its many groves and forests to enable wide participation throughout the country.

Tourists in particular were extremely happy to plant trees. Although tourism was down considerably, there seemed to be a spurt in recent weeks as tourists took advantage of the many attractive deals offered by El Al Israel Airlines in close cooperation with hotels throughout the country.

Jerusalem and Tel Aviv had been hard hit by the slow-down of tourism from abroad and had concentrated upon internal tourism with limited success. Surprisingly, the Dead Sea hotels and Eilat held their own in tourism as did Haifa and the north.

Heavy rains were welcomed, although they made tree planting a bit more difficult. No one complained. We

needed the rains very critically. To date more than 80 percent of the normal annual rainfall had been attained, helping to restore considerably the shortage in the Sea of Galilee.

The emphasis on tree planting and on careful maintenance of trees from early times typified the biblical emphasis on preserving the "land of milk and honey" promised to us as the exclusive "tenants" by the Almighty. "The land is mine, sayeth the Almighty, and you are my beloved tenants."

In the 53 years of the State of Israel the barren land of

Torah Scholarship banquet at the Jerusalem Renaissance Hotel of Western Olim, the Center for Religious Education in Israel and Hapoel Hamizrachi on Tu B'Shvat, honoring Rabbi Shlomo Riskin, chancellor of the Torah Ohr Institutions, Pnina Hertzog, president of the International Council of Women, and Yakov Soler, deputy mayor of B'nei Brak.

Israel Chief Rabbi Israel Meir Lau congratulated the awardees for their contributions to Torah education. He contrasted our great accomplishments in our 53 years of statehood with the few ac-

The entire observance of Tu B'Shvat took on a new meaning of unity and joyous response to the message of Tu B'Shvat. We learned to understand the report in the Talmud of the two happiest days in our calendar, the one Yom Kippur and the other Tu B'Shvat.

On these two occasions, young unmarried maidens dressed in white would gather in the vineyards and sing their praises. Happy matches were concluded there. The Yom

Kippur night dances and programs are a continuation of this tradition.

The revival of these happy occasions and many like them would be an excellent antidote to our current problems.

May the Almighty bring us peace, tranquility and many happy occasions.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, (Israel) E mail [krup@barak-online.net](mailto:krup@barak-online.net) [www.jewishpostopinion.com](http://www.jewishpostopinion.com)

*The emphasis on tree planting and on careful maintenance of trees from early times typified the biblical emphasis on preserving the "land of milk and honey" promised to us as the exclusive "tenants" by the Almighty. "The land is mine, sayeth the Almighty, and you are my beloved tenants." In the 53 years of the State of Israel the barren land of neglect of earlier foreign occupiers was converted into a fertile and beautiful country through proper and essential tree planting. We are forbidden to cut down fruit-bearing trees even in war times. Only non-fruit-bearing trees could be cut for temple services. "A person is as a tree in the meadow," the Torah records.*

neglect of earlier foreign occupiers was converted into a fertile and beautiful country through proper and essential tree planting.

We are forbidden to cut down fruit-bearing trees even in war times. Only non-fruit-bearing trees could be cut for temple services. "A person is as a tree in the meadow," the Torah records.

The plentiful selection of fruits and nuts were served in synagogues and in many parties. The Knesset had a special Tu B'Shvat session with holiday refreshments and accompanying orations and songs.

We chaired the 29th annual

complishments of British, Ottoman and Arab occupation over hundreds of years, and he prayed for a peaceful and productive future.

On the eve of Tu B'Shvat we participated in a "tish" (literally, table) of the Rebbe of Beyonne in the huge new synagogue, the replica of the one in the Old City occupied by Jordan.

Around the table half a block long were vertical stands where students and Hassidim, over 2,000, enjoyed the fruits of the land, the warm community chanting and the inspiring spiritual message of the Rebbe.

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## Social Calendar

By Jean Herschaft

Edward Cohen of Fountain Hill, Ariz., in the New York Times "Letters to the Editor", published this *saichel* note on "President Bush Asks Volunteers to Join Fight on Terrorism."

"The proposal that a Citizens Corps recruit Americans to report 'suspicious activity' to the authorities is very disturbing because this could lead to abuses of civil rights.

"The implications and benefits should be explored by Congress and approved before it is adopted. Many totalitarian governments have used citizen monitoring to restrict rights and limit democracy. While the government needs to take steps to protect the country, we also need to ensure that we do not abrogate the civil rights and freedoms that are the foundation of our democracy.

"If we do significantly change the nature of our democracy, the terrorists will have won."

We concur.

An AAA to President Bush for having nominated Roslyn Mayskopf to become Brooklyn's federal prosecutor.

She is from humble circumstances, from parents who are Holocaust survivors. The family loved over their grocery store for 34 years in Washington. She is 44 and was an assistant district attorney in Manhattan for D.A. Robert Morgenthau for 14 years.

Elliot Spitzer, attorney general of New York State, cheered her nomination, which also delighted Gov. George Pataki. As of Feb. 2, senior New York Sen. Charles Schumer has been silent on the nomination, media report.

Cases she's been tough in prosecuting involve organized crime in the trucking industry and an attorney who stole millions of dollars from clients — cases that A.G. Spitzer worked with her and lauded her for.

Less than enthusiastic were N.Y. State Comptroller Carl McCall and Andrew Cuomo (two who have declared their primary candidacy for governor) according to the media.

George Klein, a top Republican Orthodox Jew is in the lead to take over the reins of the U.S. Holocaust Memorial Council, replacing embattled Rabbi Irving "Yitz" Greenberg, who was among those who lobbied President Clinton by letter last year to pardon fugitive Marc Rich.

Klein, who headed the Jewish campaign for President Gerald Ford in '76, was the top executive some 30 years ago of the famous Bartons Chocolate Corp, which his dad, Stephen Klein, had founded with "U" that made it a Jewish — tastewise, too — favorite. The late Herbert Tenzer was the firm's attorney. This is a sweet story to end with, with Valentine's Day around the corner. Klein is considered a buddy of President Bush.

## Silver

Continued from page 10

Clinton spent time in the homes of Prime Minister Ariel Sharon and President Moshe Katsav. In all of his talks he expressed admiration for the resolve of Israel to withstand terrorism and said that the U.S. is emulating that courage in the wake of the September 11th onslaughts.

He expressed confidence that both partners in democracy, the U.S. and Israel, will ultimately triumph over terrorism.

On the same Sunday (Jan. 20) when Clinton was in Tel Aviv, that city was the setting

of a conference of the 42 Yiddish clubs in Israel. Raphael Blumenfeld, president of the association, reported that the government continues to support the study of Yiddish in the country's schools.

Delegates indicated the growth of their groups. One of them visited the Jews of Argentina just before that nation's economic collapse and delighted Argentine Jewish audiences with Jewish songs and speeches.

The Forward reporter, Yitzik Gottesman, reminds readers that three Yiddish newspapers flourish in Israel.

## L'dor V'dor: Generations

### Leaving the order

By SUSAN RUBIN WEINTROB

"I had a long drive getting here," our speaker told me. "About four hours."

"From where?" I asked casually.



"I can't tell you," he responded. This told me a great deal about our speaker for the day, as he responded this way to any number of questions posed to him.

Tom Martinez, former KKK, Aryan Nations and The Order member, now speaks out against hate in schools, prisons, community centers and anywhere he may spread his message. For safety, he assumed a new identity, which remains hidden to avoid death threats from his former colleagues. He does not reveal his current name, where he or his family live or what he does for a living — and it is better that way.

Martinez, originally from the Philadelphia area, was a blue-collar worker who lost his job. There to "support" him during his time of economic and emotional insecurity were hate groups. Gradually, Martinez was drawn into scapegoating and stereotyping to rationalize his unemployment.

He was recruited to live in a small rural community composed of fellow members of The Order. While his job was laundering counterfeit money and recruiting new members, others gunned down radio personality Alan Freed, prepared for other murders and robbed stores. Martinez's two older children grew up in this atmosphere of bigotry and fear.

Speaking to our middle school, Martinez told of his frightening life style.

"Why do they hate us?" a student asked. Martinez tried to explain the kinds of virulent hatred and urge for violence that drives these groups. The students found it difficult to understand. It wasn't only that they were young, it was that they live among strong

Jewish families who educate them in a Jewish day school, far from such fears and hatreds.

While, for obvious reasons, I never interacted with KKK or Aryan Nations members, growing up in a less tolerant time and living for many years in Oklahoma and Indiana gives me an understanding of the environments in which these groups flourish.

Indiana, after all, was the headquarters of the modern KKK for many years. Many cities had unwritten rules that Blacks could not walk the streets after dark. And there were many places where I wore my Jewish star next to

years in prison. When offered a chance to turn state's evidence, he did. He also went undercover, back into these organizations, and was able to feed information to the FBI. That stopped his activities in support of these hate groups, but what changed his feelings?

An ADL director reached out to Martinez, "treated me like a person," and introduced Martinez to Jews and Blacks. Slowly, he began to change his views, and then he decided, on behalf of the ADL, he would present his story to help undo what he had done.

For the last 17 years, he has faithfully kept his promise. He

*While, for obvious reasons, I never interacted with KKK or Aryan Nations members, growing up in a less tolerant time and living for many years in Oklahoma and Indiana gives me an understanding of the environments in which these groups flourish. Indiana, after all, was the headquarters of the modern KKK for many years. Many cities had unwritten rules that Blacks could not walk the streets after dark. And there were many places where I wore my Jewish star next to my skin, under my shirt. Here in the metropolitan New York area, with its thriving and outspoken Jewish community, those years fade a bit. As I listened to Martinez speak, the memories of the racist and anti-Jewish remarks I used to frequently hear came quickly back.*

my skin, under my shirt.

Here in the metropolitan New York area, with its thriving and outspoken Jewish community, those years fade a bit. As I listened to Martinez speak, the memories of the racist and anti-Jewish remarks I used to frequently hear came quickly back.

What changed Martinez from a gun-toting, hate-spewing member of a subversive group? He told us that when he was caught and arrested, he feared spending many

wrote a book and cooperated on a movie about his life. He tried to change his children's views and, most painfully, he searched within himself to find the roots of his hatred and revealed it publicly.

"You are a strong person," I told him over lunch. "How did you find the strength to leave and to reveal who you were?"

"Thank you," he told me. "Not everyone realizes that it takes a lot out of me."

Continued on page 14



## It's Arlene Peck!

### Are Israeli men still sexy?

By ARLENE PECK.

Recently one of my friends commented to me, "Do you still think Israeli men the sexiest in the world?" And, it got me to thinking.



How long had it been since I thought of that? I knew that it had to be at least a couple of decades since I first came to the conclusion that Israeli men were MEN. Not to be confused with those in America, who at thirty, I still wouldn't trust to cross the street by themselves. In Israel, at twenty, they are not boys, they are men. Unfortunately, the ones who away there didn't stay that way once they left. Those who left from Israel and settled in Los Angeles unfortunately took up the bad habits of their American counterparts and became soft.

In those days, to the best of my recollection, if an Israeli man got up at two in the morning, it was to make love. Now, from what I gather, it's for an entirely different reason. Usually it's to watch some NFL football or basketball game. Who cares with the time difference? Television wasn't even watched that much then.

The writers went on strike for months and nobody even cared because everyone was too busy going out to watch television. They had never even heard of Blimpie or Pizza Hut. The pubs and restaurants were mobbed. Every night was Mardi Gras and women could walk anywhere, at any time, and have no fear. Today, even going to a shopping mall puts one life into danger.

It was just a couple years ago, however, that life was different then. There was terrorism, but it wasn't the same. War has always been in the shadow of the Jewish state. But, it was with the threat of men on a battlefield. And, also the knowledge of living under the tension that was always around. It made the men have a little edge in their psyche.

I used to ask why they

smoked so much or did the crazy things they would do. I'd always get the answer, "We're a nervous country." They were right. It is a 'nervous' country and they always knew that at any moment there could be crises in their life. So, as a result, they didn't let the moment, or the woman pass. Older women were also a national treasure. Of course, in all fairness, I have to admit that even my younger men have gotten older.

It was a time of promise. Building was booming. Everyone was employed and the Arabs were making a good living. I was living at the time

tioner system or use inferior materials. That was the terrorism that was used then. Before "Uncle Shimon" signed his 'secret peace accords' and went out drumming up business for the Arabs to be armed to the tune of 40,000 "Palestinian Policemen" I warned then that the navy they wanted to build would be used against Israel. A fact proved by the recent captured arms shipment to be used against Israel, via the Palestinian Navy.

I remember when the "Oslo Peace Accords" were signed. People thought I was some sort of a radical when I wrote my columns stating that Arafat was a terrorist, no mat-

*I remember when the "Oslo Peace Accords" were signed. People thought I was some sort of a radical when I wrote my columns stating that Arafat was a terrorist, no matter how many Nobel Peace Prizes they bestowed on him and his Israeli counterpart. The Israelis, who were weary of war and ready to make stupid concessions, wrote in and gave me hell. The Americans were worse. In those days they had no idea what lengths the Arabs would go to in their attempts to destroy the Jewish State. It gives me no pleasure that the "Oslo Trojan Horse" never fooled me and I've been writing what a terrorist Arafat is for the past twenty years.*

and watched the Israeli economy become dependent. I thought mostly because they hired more and more of the Palestinians to come into Israel proper to build these new hotels and shopping malls. They forgot that Avi and Boris could do the work that they now felt they must have from Mohammad and Ali.

The Arabs form of terrorism then was sabotaging the work that they did. The 'workers' would put rotten eggs into the mortar of the building to get a smell oozing from inside the walls. Or, they would pee in the air condi-

tioner how many Nobel Peace Prizes they bestowed on him and his Israeli counterpart. The Israelis, who were weary of war and ready to make stupid concessions, wrote in and gave me hell. The Americans were worse. In those days they had no idea what lengths the Arabs would go to in their attempts to destroy the Jewish State. It gives me no pleasure that the "Oslo Trojan Horse" never fooled me and I've been writing what a terrorist Arafat is for the past twenty years.

Now, since Sept. 11<sup>th</sup>. Now, we in the United States are in a parallel course. In the

same way we are earnestly in a process to convince the Arabs that our resolve is tough and they cannot prevail in our destruction so is Israel. So, the men and women of Israel have to start each day with an extra bit of tension and stress that I used to kid, made them sexy. Aw, but that was before the suicide bombers and drive-by shootings that seem to be an everyday occurrence.

Now, you wake up everyday waiting for the other shoe to drop. Also, then in those days, the local Arabs didn't have the arsenal that was bestowed upon them in setting up their "Palestinian Police." The fool Barak hadn't come into power yet and offered them the world. It was a deal, which, thankfully, Arafat turned down. Because he

truly thought that he was on the road to eliminating Israel. The Arabs in Israel had a good life. They were working full time and reaping the benefits. However, that's not what they wanted. They still want the Jewish State eliminated and pushed into the sea. It's always been as simple as that.

Yet, frankly, how much tension must the people of Israel be expected to withstand? Each upsurge of violence and terror is met with stronger measures. It's taken many, many years for the world to accept the vicious nature of Israel's fight. Finally, their fight is our fight because we have the same enemy in our war on terrorism. Israel can be expected to do no less than the United States in our war on the 'evil doers'.

### Beware of our government

Review by FRANK ROSENTHAL

*The Fatal Embrace - Jews and the State*, by Benjamin Ginsberg, U. Chicago Press, 1993, 244 pp., notes and index, 1998 pb.

Will America be the exception to the cycle of Jewish success and anti-Semitic attack, a pattern that has operated in the lands of the Diaspora for the past 2,000 years?

Benjamin Ginsberg, professor of political science at Johns Hopkins University, is not too sure that anti-Jewish sentiment - against the visible outsider - will not be employed in the political arena of the future as a convenient tool, available to the opposition, as it has been in the past.

Jews lived as scattered minorities among both Christian and Muslim societies while preserving a considerable measure of communal identity and cultural distinctiveness.

Since Jewish religious practice required men to be able to read prayers and other texts, a measure of education was achieved, superior to the average level among non-Jews. Geographical dispersion and literacy made them important traders in the medieval and early modern worlds.

Kings, popes and sultans regularly relied upon Jews to

be their financial advisers, managers and tax collectors in return for legal protection. Time and again they became the usually defenseless scapegoats when public criticism became a serious factor.

In the period before the First World War, Jews were important in the liberal and socialist movements opposing the existing power structure which included Jewish bankers and industrialists.

American political and economic developments since the Civil War are subjected to a detailed analysis to show the interplay of acceptance and exclusion as well as the shameless use of anti-Semitic and anti-Israel stereotypes by ultra-conservatives, the radical left as well as African-American propagandists, three groups that have nothing in common except their desire to challenge the existing power structure.

While Ginsberg's thesis and its exposition are extremely valuable, it is to be regretted that his book, based on research done almost 15 years ago, has not been enlarged to bring it up to date. We might then have a better insight into whether or not America will be the exception to the historical "fatal embrace."

## Jews for Jesus

Continued from page 10

it is not rare to find Torah-reading atheists in Reconstructionist synagogues. And if atheism is compatible with Judaism, why couldn't Christianity be compatible with Judaism, too? If, that is, Judaism is Jewish culture. Jews for Jesus happily celebrate Passover, for instance, yarmulkes and all, though they will give you a play-by-play description of how each part of the seder stands for Jesus or the Trinity, etc.

They are combining elements of Jewish culture, including lifestyle and liturgy, with elements of Christian belief, just as an atheistic Jew may piously keep kosher in a Reconstructionist synagogue. In the same way, you can visit Messianic Jewish synagogues and see nothing particularly out of place in the order of service — until, that is, you start hearing references to Jesus. These folks are believing Christian, acting Jewish, and sincerely doing both.

One of the major Christian misconceptions about Jewish belief is that, while Christians believe you are saved by God's forgiving grace, they think Jews believe that they are obligated to keep all the Torah commandments under pain of damnation, like a checklist of things to be done before you have earned your merit badge. Of course, Jews teach that no one can hope to be saved except by the grace of God. No one can earn salvation like earning a vacation cruise by selling enough magazine subscriptions. Salvation comes by the grace of a God Who delights to forgive all who truly repent. Jews feel obliged to keep the commandments for a different reason: it is part of

their national identity, assigned them as part of their covenant as a people with God. Thus, keeping the commandments of God is a privilege, not a chore.

*I find it a happy irony that when (usually, I suspect, assimilated half-religious) Jews accept the invitation of Jesus for Jesus to become Christians, they often appreciate their Jewish heritage more than before, when they took it for granted. Sure, they believe they have God's grace through Jesus, so if they start attending a Messianic synagogue, it's not because they think they have to in order to be saved. In this matter of motive they think they differ from traditionalist (non-Christian) Jews, whom they falsely imagine to be sweating to accumulate brownie points by keeping Jewish Law. But that's the Christian misconception! How ironic that, having God's grace and salvation as a settled issue, Christian Jews can enter into Jewish custom and liturgy with what turns out to be the same motive Jews really had all along: it's part of the privilege of being Jewish, not an annoying list of curriculum requirements.*

### Smorgasbord Seder

We live in a multi-cultural, pluralistic society unlike any since the cosmopolitan era of ancient Rome. We cannot help anymore being aware of each other's religions, and that fact alone makes it very difficult to insist that you or I have the true religion, that our neighbor of another faith is a benighted heathen. Religious belief tends to become diluted in a society like ours. Beliefs start rubbing off on one another. A friend of mine likes to describe himself as "a Jew who loves Jesus and believes in reincarnation." I know others who are ostensibly Christians in dialogue with

Jews and who have given up their belief in Jesus as the messiah. I knew a Pentecostal Christian who devoted himself to keeping all the laws of Judaism. And then there are the "one from column A, one from column B" New Agers who tend to mix a Mulligan stew of religion.

Unitarian churches are filled with mixed-faith couples whose children receive a comparative religion course as their catechism. Groups like the Amish and the Hasid communities of Brooklyn are only exceptions that prove the rule. They have erected their walls so high precisely because they see the danger of pluralism and assimilation looming so largely.

In such a context, the question, "Are Christian Jews really Jews at all?" is very much like the tricky question that always comes up in mixed marriages: if a Jew and a Christian marry, what religion do the children belong to? Especially if you raise them to love and respect both parental faiths. What is the child's religious identity? Only the child, ultimately, can decide that one. I am proposing that the Jews for Jesus, Jewish Christians, Messianic Jews are the religiously ambiguous children of a mixed marriage between mainstream Judaism and the American culture. They cannot bring themselves to deny either side of their cultural DNA.

Are they really Jews? Like the individual children of mixed marriages, perhaps only they have the right to say. For the rest of us, as always, it is probably safer to try to understand them than to presume to judge or classify them. Sure, it's annoying to be told you're going to be damned unless you

believe in Jesus. That's obnoxious. You feel like the pilot in the comedy "Airplane:" you'd like to haul off and slug such nuisances. But that has nothing to do with the nuisance being a Jew or a Christian, neither or both. There are jerks for Jesus, jerks for Judaism, and jerks for neither one.

Robert M. Price is the editor of the *Journal of Higher Criticism* and professor of biblical criticism at the Center for Inquiry Institute.

He is the author of *The Widow Traditions in Luke-Acts*, *Deconstructing Jesus*, and the soon-to-be released *The Incredible Shrinking Son of Man* (Prometheus Books). He holds Ph.D. degrees in theology and in New Testament studies. He describes himself as follows: "I am a former evangelical Christian, leaving that fold long ago. I am now a religion-friendly Humanist, I guess."

Price resides in Selma, N.C.

## Weintrob

Continued from page 12

I took him to his car to get copies of his book but took him a slightly different way than he had come. He stopped warily and looked around. "Which way are we going? Where is my car?"

We often think of those in hate groups are unafraid and strong. We do not realize the fear with which they live each day. Martinez has lived with two types of fear — fear from the groups that now protect him and fear from those he once thought of as his white brothers.

"I am not sure if I should like him or not," a seventh grade girl confided in me. "I am kind of afraid of him." I understood. Here was a man who told of plots to poison kosher food and slit Jewish babies' throats in hospitals. Here was a man who related tales he had once believed of Jewish and Zionist conspiracies to take over the world. Here also is a man who goes to Jewish schools, Black schools and prisons and bares his soul.

"I once hated you," he told our group. Going over to a girl with light eyes and skin, he said, "I wouldn't have believed you were Jewish. I would have told you that you had to be Irish. Jews have big noses, black hair and dark skin. Jews were the devil."

The children shivered. There was a lot to discuss that day.

Martinez discussed these groups whose aim is to target not only Jews but the democratic foundation of the United States. Perhaps his

message resounded more clearly since Sept. 11.

As I walked him out at the end of the day, I asked him how he had learned to become so guarded. He told me that during the first two years after his court testimony the FBI had moved him every three months. This was difficult for his family who had to learn to hide their former identities to survive. He noted that the film, *Brotherhood of Murder*, accurate in most ways, "could not portray the fear I felt, during and after my time in The Order."

I watched Tom drive away in his ordinary rental car, trying to live a low-profile life, constantly keeping in touch with the FBI who still monitor his activities and still warn him of individuals in his area who might want to kill him, people who remember the Tom Martinez who worked for White Power, who remember the man who turned against them.

"I don't know if I could have left," one sixth grader confided in me. "I think I would have been too scared." I believe Tom Martinez was fearful as well. Somehow he found the strength to leave and to tell his story, in the hopes that the hatred in our society would be reduced.

Evil occurs when good men remain silent. Tom Martinez reminds all of us that despite our fears, we cannot remain silent or indifferent.

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## Mystery Person

# Do you know who's who?

- The Mystery Person's business acumen is well known.
- The Mystery Person is an entertainer.
- The Mystery Person has made at least eight trips to India.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.



# Book shows how Catholics think

Review by JACOB NEUSNER

*Popes and Politics. Reform, Resentment, and the Holocaust. By Justus George Lawler. New York & London, 2002: Continuum. 252 pp.*

To understand the focus of this profound and original meditation on the interplay of the theological conviction and political reality we have to ignore the allusion to "the Holocaust" in the title.

That is not because Justus George Lawler, an experienced voice in Catholic theology and philosophy of religion for a generation now, does not deal with the intense current debate on Pius XII and on what the Roman Catholic Church did, should have done, failed to do, or should never have done, in the catastrophe of European civilization that over-swept the Jewish People. Nor is it to suggest that Lawler intends either an indictment or an apology for the institution that calls itself "the body of Christ." It is because Lawler has sought — successfully in my view — to place the acutely contemporary debate into the more profound context altogether of the on-going struggle in Roman Catholic Christianity for reformation and renewal.

What makes Lawler's book intensely interesting is his framing of contemporary issues in their historical and cultural context.

Few parties to the immediate controversy frame a position that proves commensurate, from the Catholic perspective, with what is at stake: the standing of the institution

that carries forward the event of God's taking human form and walking this earth. Roman Catholics understand the frailty and imperfection of the (ir) Church in this world, and they, far more than the Protestant Reformation, grasp what is at stake in that imperfection.

Lawler starts his book with a quotation from John Henry Newman: "...in her very vastness, her manifold constituents, her complicated structure...she advances, retires, goes to and fro, passes to the right or left, bides her time, by a spontaneous, not a deliberate action. It is the divinely appointed method of her coping with the world's power," and that is what Lawler instantiates in this sustained, deeply engaging, and well-crafted argument.

In the context of the world's expectations of an institutional church claiming to carry forward in this world, political terms the presence of God on earth, perspective upon the debate over Pius XII and the Catholic response to the challenge of National Socialism shifts. That debate must find its proportion in 200 years of Catholic upheaval, beginning with the French Revolution and the traumas of the 19th century reordering of European political structures, including the once-free-standing and then subordinated Vatican ("Papal states").

That is not to suggest Lawler dismisses as trivial the indictment of the papacy that just now has been drawn up.

He argues with some of the most one-sided statements of matters. He reads them carefully and critically and attempts to respond to articles of the indictment. But that is only to open the way for the process of reform and renewal to take hold.

His chapters are these: Gaining Perspective ("about a little book"); "Skewing Catholic Scholarship" ("the new Papaphobia"); "Squinting at History" ("the Rhetoric of Stigmatization"); "the Pope and the Shoah" ("Proclamation v. Reprisal"); "Contextualizing Papal Sins" ("a Cautionary Tract on Reform"); "Beyond the Politics of Rancor I" ("The Varieties of Personal Renovation"); "Beyond the Politics of Rancor II (The Vagaries of Institutional Renovation)".

My reading of the book as an effort to place the immediate issues in a broader framework derives from the last three chapters. I know of no other systematic engagement with those issues — as explicit as Lawler's neologism, "Papaphobia" — that understands the indictment to form a tribute to the high expectations the world presents to "the mystical body of Christ." If any one of the this-worldly constructions in response to transcendent aspirations — in simple language, religious institutions — has ever fully met the challenge of "coping with the world's power," I do not know its name. Lawler embodies the Catholic reformation that perpetually renews and reminds the Church of its vocation.

Jews will never understand the Catholic response to the debate on Pius XII if they ignore the context in which Catholics frame their position. It is not a single event, even though it is a singular one, but only another chapter in a long, long history of struggle between theological ideal and political reality.

Lawler does not for one minute concede the articles of indictment of Pius XII or enter a plea of guilty; he insists on probity and justice and a thorough examination of the entire record in the context of the historical events themselves. But he shows how Catholics are able to hold together the conflicting narratives of this world and the (from their viewpoint) perspective of God — the perspective upon Peter's Church. So he embodies the Catholic

claim that the Protestant Reformation missed the point, and that the Catholic reformation realized the ancient, enduring promise of Peter's commission.

Since we Jews deal with institutionalizations of religion — synagogues, rabbis, chief rabbis, not to mention

the entire state-empowered Chief Rabbinate in the state of Israel — we do well to see how theologians in Catholic Christianity reflect upon the Catholic counterpart to those media of this-worldly realization of other-worldly aspiration.

## Ethiopians' aliyah

Reviewed by JUDY CARR

*From Falasha to Freedom: An Ethiopian Jew's Journey to Jerusalem, by Shmuel Yilma. 108 pp.*

*Ethiopian Exodus, by Alisa Poskanzer. 204 pp.*

These two books tell the account of the aliyah of Ethiopian Jews from very different standpoints.

*Ethiopian Exodus* is a scientific account, more to be read by the professional, that describes the treatment of Ethiopians who suffer during the absorption process, by social workers and psychiatrists.

It is also a skilled analysis of the process of absorption and of the inner workings of Youth Aliyah.

It should be read by all those concerned with immigrant absorption and by those who want to understand the

Ethiopians in a new light.

*From Falasha to Freedom* is told by an Ethiopian Jew who describes how a small group from a little village in Ethiopia set out to trek to Sudan with the dream of Jerusalem in their hearts. This is an incredible story of faith and overcoming of terrific hardships, until the group was airlifted to Israel.

Their troubles did not end with their arrival but Shmuel Yilma jumped every obstacle in his path to become a top ranking soldier in the Israeli army and win high degrees at universities.

Yilma's narrative shows that not every immigrant needs treatment by social workers and psychiatrists.

## Letters

**FREEDOM OF THE PRESS** — *The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, e-mail: jpost@surf-ici.com. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

### Sportswriter corrects us

Dear editor,

Page 3 of your January 23rd edition mentions that Boston College women's basketball player Becky Gottstein is out for the rest of the season due to a stress fracture. For the record, Gottstein is not Jewish.

Scott Granowitz  
<http://JewishSports.com>

### Left's wishes deemed stupid

Dear editor,

(Concerning 'Arafat key to

new peace talks')

At a time when even our government's State Department (not known for its pro-Israel position) acknowledges that Arafat is the father of terrorism and has become irrelevant to any peace process because he DOESN'T WANT ISRAEL TO EXIST, here is an Israeli journalist of the left saying, "Arafat's revolutionary mindset must be changed to a nation-building mindset."

And of course this is followed by his wishful thinking that Sharon will be replaced. The socio-political stupidity of the Jewish left is simply breathtaking.

Sylen Schaffer, MD, DDS  
San Diego

## Ages

Continued from page 16

view that despite its charm and moral valences, that body of rabbinic texts is not binding. One comes away from this essay with the feeling that one must not rush to judgment without first doing one's homework.

The same feeling can be experienced in the several essays in this volume dealing with the uses of philosophy in Jewish Studies. It is clear that Fox, for obvious reasons, never shared the disdain for secular learning that is found in certain religious circles. He moved beyond the theoretical objections by showing specifically how philosophical insights could unpack new meanings from Biblical and

Talmudic texts.

"Every instance of human thought has a philosophical dimension," said Marvin Fox as he proceeded to encourage introspective approaches to traditional texts.

Neusner's edited volume of the writings of Marvin Fox deserves to be in every university library, Jewish Studies program and on the shelves of anyone interested in the life of the mind. The investment in time and energy to appreciate these essays is considerable but they repay the effort handsomely.

Arnold Ages, a professor at the University of Waterloo (Ontario) can be reached at [sages@ca.inter.net](mailto:sages@ca.inter.net)



## Book Reviews

# Essay collection honors Marvin Fox

Review by ARNOLD AGES

*Marvin Fox: Collected Essays on Philosophy and Judaism. Edited by Jacob Neusner. 3 Volumes. Global Publications. Binghamton University. Binghamton, New York. Volume 1, 222 pages. Vol. 2, 170 pages. Vol. 3, 228 pages.*

Kudos to Prof. Jacob Neusner for exercising his editorial and scholarly talents in bringing together, in three compact volumes, the essential intellectual marrow found in the thinking of one of the world's pre-eminent Jewish thinkers, the late Marvin Fox.

This collection of essays is unique in many ways. In addition to providing a succinct preface in which he furnishes details about Fox's curriculum vitae and a complete bibliography of Fox's publications, Neusner has had the wisdom to invite June Fox to write a personal memoir about her husband's academic career and life ambitions.

As she explains in her touching biographical sketch, Marvin Fox entered the university world at a time when Jewish professors were not accorded a congenial reception. It took the aftermath of World War II, when veterans were flocking to universities on the GI Bill that administrators finally relaxed the virtual *numerus nullus* on Jewish academics.

Armed with rabbinic ordi-

nation from Hebrew Theological College in Chicago (where he acquired an intimidating knowledge of rabbinics and the classical Jewish sources) and a Ph.D in philosophy from the University of Chicago and worldly experience as a chaplain at the Wright Patterson Airforce base in Ohio, Marvin Fox obtained a position at Ohio State University.

During his stint at Ohio State, Fox began to publish many of the seminal articles, book reviews and monographs, some of which are represented in this anthology. Mrs. Fox is too modest in her memoir because she omits mentioning that her husband was the recipient of the university's "outstanding teacher" of the year award in the early 1960s, a recognition of his remarkable pedagogical skills.

Fox once confided to his wife that his ambition in life was to teach philosophy at a secular university — and to become active in Jewish scholarship, but the latter was a private pursuit because until the 1970s Jewish studies was not really considered a bona fide academic subject in the academy. It took the exertions of Neusner and others to change that attitude.

At Ohio State Fox expressed his intellectual élan in

lecturing and writing on classical Greek philosophy by publishing in the most prestigious journals in his field. Simultaneously he translated his interest in matters Jewish by turning to problems in Jewish philosophy, particularly those associated with Maimonides. He was also a stellar lecturer at the B'nai B'rith Hillel Foundation at Ohio State, where his talks on Jewish thought drew hundreds of interested and devoted listeners. Once during as lecture at the Hillel Foundation Marvin Fox, who was a large and imposing man physically, used the term "Vayishman Yeshurun," — "and Yeshurun waxed fat," in order to illustrate a point about excess. He then looked down at his considerable girth and said — to the roar of his audience — "Perhaps that was an ill-chosen analogy."

A little known fact is that during his days at Ohio State Fox provided rabbinic and administrative leadership to a small Orthodox congregation in Columbus, Ohio, and taught a private class in Chumash and Rashi once a week at noon — in Hebrew (which he spoke with ease and elegance) — to a small group of disciples who met with him in one of the seminar rooms at the university library.

In 1974 Professor Fox was lured to Brandeis University, where, for the first time, he could really devote all his energies to piloting a Jewish Studies curriculum. In the Boston hub he worked with colleagues from adjacent universities to promote the role of that discipline by organizing (with Jacob Neusner) academic colloquia, publishing numerous articles and books and lecturing all over the world. Many of his students both at Ohio State and Brandeis went on to distinguished careers in the rabbinate and the academic world. After his retirement in 1994, Fox was offered and accepted a position at Boston University where, unfortunately his career and life came to a premature end as a result of illness.

In a lifetime of intellectual vigor Fox published almost 150 articles, book reviews, monographs and books. Neusner sifted through that

material to choose the most appropriate entries for this collection. His choice has been wise and judicious and includes writings representative of Fox's ideas about ancient Greek philosophy, Maimonides and other Jewish thinkers — and the whole ambit of ethics filtered through a Jewish perspective.

Unfortunately, some of Fox's most eloquent and dramatic formulations never made it into print and therefore Professor Neusner is to be excused if he did not have access to these obiter dicta. In a lecture he delivered in 1960 at Ohio State on aspects of Jewish philosophy, a member of his audience expressed disapproval over Fox's seeming affection for the ideas of Plato. "If you ask me," said Fox, "I prefer Plato over Torah, let me answer you unequivocally that I prefer Torah over Plato!" On another occasion during a public address on Israel said "there is more *kedusha* (holiness) in one tiny corner of the State of Israel than anywhere in the Diaspora."

Space does not permit comment here on each of the 34 selections offered in these three volumes. One general observation is appropriate: Marvin Fox brought the same standards of intellectual rigor to everything he wrote, whether it was on the death of Socrates, the golden mean in Greek thought, Maimonides' use of contradictions or the eulogy-delivering skills of Rabbi Joseph Soloveitchik. Fox did not display a "take no prisoners" approach to criticism. He always expressed his disagreements — and he had many of these — with some of his contemporaries — with respectful but firm demurrers. One thinks immediately of his critique of Abraham Joshua Heschel's attitude towards Halachah and his polite but sharp difference of opinion with Eliezer Berkovits's Holocaust theology.

But the best example of his willingness to joust with the giants of his epoch is the essay on Paul Tillich, the Protestant theologian much admired in the 1950s as a philosopher of Christianity. In his take on Tillich, Fox shows conclusively that Tillich was no philosopher and that his

Christian supercessionist doctrine was an old idea wrapped in a maze of philosophical jargon. In the end, says Fox, Tillich subverts both philosophy and religion.

In this regard, Fox's essay on Kirkegaard's interpretation of the Akeidah (the binding of Isaac) is one of the best examples of Fox's incisive analytical skills. Kirkegaard's view of Abraham as a "lonely knight of faith" enjoyed great esteem when it first appeared in the 1950s. In his response to the Swedish thinker, Fox, with his impressive arsenal of rabbinic sources, philosophical and logical tools, demolishes Kirkegaard by showing that his, Kirkegaard's approach, is foreign to the Biblical understanding of the text and alien to Jewish tradition and logical formulation, especially the emphasis on the worthlessness of the individual found in Kirkegaard's analysis.

Marvin Fox was never intimidated by reputation and stature. In his writing on Maimonides he did not hesitate to question the legitimacy of certain English translations of the "Guide to the Perplexed" from the original Arabic nor did was he reticent to challenge the great Leo Strauss's view on the esoteric nature of the "Guide to the Perplexed." Always ready to, as the French say, *décortiquer* — dissect an idea or a thesis — this quality comes through in an essay on so-called learned responses to the 1265 debate in Barcelona between Nachmanides and Pablo Christiani, the Jewish apostate. Nachmanides had said in the debate that the Aggadah, that is to say, the homiletical stratum of the Talmud, was not doctrinally binding.

Jewish scholars, some of high reputation, expressed the view that Nachmanides has not only contradicted himself but the weight of Jewish tradition in regards to the binding nature of Aggadah. Fox patiently explores not only Nachmanides' previous views on the subject and relevant Aggadic materials (many of which contradict each other) — and Talmudic statements and shows conclusively that Nachmanides' respect for Aggadah does not exclude his

*Continued on page 15*

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